Holy Prophet ﷺ

Muhammad

& his Distinguished

Family Members



Ghulam Mohyuddin
Shaikh Rang Illahi

HOLY PROPHET HAZRAT MUHAMMAD ﷺ
AND
HIS DISTINGUISHED FAMILY MEMBERS

BY

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DEDICATION

Dedicated to the Holy Prophet Muhammad ﷺ and his distinguished family members whose intercession will be a source of reward for us on the Day [illegible] Judgement.

Acknowledgement

The auspicious work of writing articles on prominent Companions of the Holy Prophet ﷺ including some of the Holy Wives of the Holy Prophet ﷺ and on various other topics of religion was initiated by us at the behest and inspiration of Mian Jamil Ahmed Sahib Sharaqpuri, Naqshbandi, Mujaddadi, Sajjada-e-Nasheen, Aastana-e-Alia, Sharaqpur Sharif, District Sheikhupura, Pakistan, to form part of the Quarterly Sher-e-Rabbani Digest (English), Lahore, being published under his supervision.

Mian Jamil Ahmed is the nephew of Hazrat Mian Sher Muhammad Sharaqpuri رحمۃ اللہ علیہ who was a great Saint and spiritual guide in the sub-continent, who spent his life strictly in accordance with the teachings of Quran and Sunnah and guided his disciples to follow suit. To follow his footsteps Mian Jamil Ahmed has been engaged in Tabligh-e-Deen. He is very popular in the circle of religious scholars and spiritual guides. He has published a large number of books on Islam. Besides, the quarterly Sher-e-Rabbani Digest in English, an Urdu journal 'Noor-e-Islam' is being published monthly for the last fifty years. Fifty Year Golden Jubilee Number of Noor-e-Islam was also brought out in December 2006 under his supervision. In addition Rosenama Sher-e-Rabbani and Awaz-e-Naqshband weekly are being brought out under his supervision. Although Mian Sahib is about 74 years of age he is still busy in the publication of books and journals as a part of Tabligh-e-Islam. We pay our sincere tributes to Mian Sahib for his inspiration to spend some of our time for this noble cause.

Since we have written articles on Prophet Muhammad ﷺ and some of the Holy Wives of Prophet ﷺ which have been published in Sher-e-Rabbani Digest, we

thought of compiling all the articles at one place and publish a Book on Prophet Muhammad ﷺ and his family members (Ahle Bait), particularly for the benefit of Muslims living abroad. We have tried our level best to base our compilation on the reliable and authentic sources that could possibly be within our access.

We owe our gratitude and thanks to Professor Dr. Bashir Ahmad Siddiqi, former Head of the Department of Islamic Studies, Punjab University, Lahore, and former Seerat Professor and Chairman, Department of Islamic Studies, Islamia University, Bahawalpur, for providing us support and guidance in writing this book. For the last 11 years, he is in UK where he has been teaching and guiding the students of Islamic Studies in Al-Karam University, Retford, and various other Islamic Centers in U.K. . About 40 students have acquired Ph.D Degrees on various aspects of Islam under his supervision and examination. We are grateful to him for accommodating our request to write a comprehensive Preamble of this Book.

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We are thankful to our spouses Mrs. Rukhsar Mohyuddin and Mrs. Hameeda Rang Illahi without whose

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Our thanks are also due to Sheikh Muhammad Ahmad, Shahid Iqbal and Fahad Umar for providing us typing support whenever needed.

May Allah the Merciful and the Compassionate reward them richly! Ameen.

We bow our heads before Allah who gave us the insight, strength and knowledge to produce this book. We sincerely pray to Allah to make this book a source of reward for us on the Day of Judgement with the intercession of the Holy Prophet ﷺ! Ameen.

PREAMBLE

The Book titled, "The Holy Prophet ﷺ and His Distinguished Family Members " is no doubt a valuable addition to the Islamic literature on the subject. Its contents are interesting and thought provoking. The redeeming feature of the Book is that the authentic and research-oriented information regarding the life histories of the Holy Wives and other family members of the Holy Prophet ﷺ has been presented at one place in a meaningful manner.

Before we go through the book in hand it would be pertinent to first address the suspicions, slanders, doubts and charges levelled by the Orientalists against the Holy Prophet ﷺ. The readers might be interested to know the reasons about the Holy Prophet ﷺ for having contracted more than one marriage.

There are so many malicious Orientalists who have tried to sabotage the personality of the Holy Prophet ﷺby accusing him of sexual obsession (God Forbid) and nymphomania. But among all, Salman Rushdie is the one who used the most obnoxious, dirty and filthy language with reference to the Holy Prophet ﷺ and polygamy. May Allah show him the right path! Or award him appropriate punishment.

It may be pertinent to mention here that polygamy did exist before the advent of Islam. Polygamy has no specific relationship with Islam. But in Islam, one is permitted to contract more than one and up to four marriages at a time.

Many great personalities of India had ten or more wives at a time. Similarly, many Christian Kings and rulers had more than one wife.

The Muslim Prophet Hazrat Moosa had four

wives, Hazrat Ibrahim two, Hazrat Yaqoob four and Hazrat Daud ten or more.

From the afore-mentioned facts, it is abundantly clear that Islam, Christianity and Judaism never opposed the Prophets who practiced Polygamy.

Everybody is well aware of the fact that having more than one wife was part of the Prophetic life of the Holy Prophet ﷺ and it did not have anything to do with his personal desires. Why the Holy Prophet ﷺ contracted more than one marriages is justified on the following grounds:

1) The Holy Prophet ﷺ married Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا when he was very young. He enjoyed a respectable place in the Society because of his family background and spotless character. Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا, a widow was older than the Holy Prophet ﷺ by 15 years. Both husband and wife led a pleasant marital life for 24 years.

2) After Sayyidah Khadeeja's رضی اللہ تعالیٰ عنہا death, the Holy Prophet ﷺ married Sayyidah Saudah رضی اللہ تعالیٰ عنہا aged 55 with the chief aim to look after the children. The Holy Prophet ﷺ provided her shelter by accepting her as wife taking into account her helplessness, sacrifices and steadfastness for the cause of Islam.

3) The Holy Prophet ﷺ married the daughter (Sayyidah Ayesha) of his most trusted friend Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ for his consolation and solace.

4) After the death of Sayyidah Hafsa's husband in the Battle of Badr, the Holy Prophet ﷺ married her for the consolation and encouragement of Hazrat Umar رضی اللہ تعالیٰ عنہ.

5) The Holy Prophet's marriage with the widowed women Sayyidah Zainab رضی اللہ تعالیٰ عنہا d/o Khuzaima and Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا speaks of his greatness and gracefulness.

6) The auspicious motive behind Holy Prophet's

marriage with Sayyidah Umm-e-Habeebah رضی اللہ تعالیٰ عنہا and Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا was to provide them help and shelter, also status and security to the widowed ladies.

7) The Holy Prophet's marriage with Sayyidah Zainab رضی اللہ تعالیٰ عنہا d/o Jahsh put an end to the obnoxious customs prevailing in the Arab society. It nullified the mental agony of Hazrat Zaid رضی اللہ تعالیٰ عنہ and Sayyidah Zainab رضی اللہ تعالیٰ عنہا and provided them mental relief and satisfaction.

8) After marrying Sayyidah Juwairiya رضی اللہ تعالیٰ عنہا and Sayyidah Safia رضی اللہ تعالیٰ عنہا, their honour was restored and protected as they were blessed with high status in the Society. The tribe of Mustalaq got a brilliant chance to embrace Islam and thus the enmity of Jews came to a fag end.

The successful marital life of the Holy Prophet ﷺ is a true reflection of his sincerity, kindness and gracefulness. It was purely God's blessing that the Holy Wives lived long lives and played a magnificient role in the propagation of Islam in their respective tribes.

It is advisable to mention here that the Orientalists have tried to look at the marriages of the Holy Prophet ﷺ from materialistic view point. But if we try to go into the depth of the things we find a clear admission by some of the Orientalists about the greatness of the Holy Prophet ﷺ. In his book "Muhammad ﷺ at Madinah" (Pages 287-288) Montgomery Watt writes:

"The last feature to be noted about Muhammad's marriages is that he used both his own and those of the closest companions to further political ends. This was undoubtedly a continuation of older Arabian practice. All Muhammad's own marriages can be seen to have a tendency to promote friendly relations in the political sphere. Hazrat Khadeejah رضی اللہ تعالیٰ عنہا brought him wealth, and the beginning of influence in Meccan politics. In the case of Saudah, whom he married at Mecca, the chief aim may have been to provide for the widow of a faithful Muslim, as also in the later marriage with Zaynab d/o

Khyzaymah; Saudah's husband was the brother of a man whom Muhammad perhaps wanted to keep from becoming an extreme opponent; and Zaynab's husband belonged to the clan of al-Muttalib, for which Muhammad had a special responsibility, while he was also cultivating good relations with her tribe of Amir bin Sasah. His first wives at Madina, Aishah and Hafsah رضی اللہ تعالی عنہما, were the daughters of the men on whom he leaned most, Hazrat Abu Bakr رضی اللہ تعالی عنہ and Hazrat Umar رضی اللہ تعالی عنہ. Umme Salmah was not merely a deserving widow, but a close relative of the leading man of the Meccan clan of Makhzum. Hazrat Juwariyah was the daughter of Chief of the tribe of Al-Mustaliq, with whom Muhammad had been having special trouble. Sayyidah Zaynab رضی اللہ تعالی عنہا d/o Jahsh, besides being Muhammad's cousin, was a confederate of the Meccan clan of Abd Shams, but a social motive may have outweighed the political one in her case to demonstrate that Muhammad had broken with old taboos. Nevertheless the clan of Abd Shams' and Abu Sufyan s/o Harb in particular, were in his thoughts, for Abu Sufyan had a Muslim daughter, Umme Habeebah, married to a brother of Zaynab d/o Jahsh and when the husband died in Abysinia, Muhammad sent a messenger there to arrange a marriage with her. The marriage with Maimoonah would similarly help to cement relations with her brother-in-law, Muhamad's uncle, al-Abbas There may also have been political motives in the unions with the converted Jewesses, Safiyah and Sayyidah Rehana رضی اللہ تعالی عنہا."

Now it is for the readers to see and judge the bitter remarks as made by the Orientalists. Besides his graceful personality, sweetness, kindness, complete determination, devotedness and consoling attitude, his eagerness for the spread and promotion of Islam and commands of Allah is richly evidenced in his pursuits.

On the issue of marriages, John Bagot Glubb in his book "The life times of Muhammad ﷺ " (Page 237) has

commented in the following manner:

"It is, however, worthy of note that of all his wives, only Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was a Virgin , Zaynab d/o Jahsh was a divorced wife and all the rest were widows, some of them, it would seem not particularly attractive. Moreover, the apostle had married Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا when he was twenty-five and she was a widow considerably older than he was. He had remained completely faithful to her for twenty-four years until her death".

The Orientalists and critics have criticized the statement of the Holy Prophet ﷺ which says, "In this world I keep a soft corner for the women and I like scent very much. Worship/namaz is a source of coolness for my eyes."

John Bagot Glubb has praised the Holy Prophet ﷺ in his book "The life times of Muhammad ﷺ " (Page 237) in the following way:

"In connection of his love for women with prayer seems to prove that it never occurred to him that his fondness for female company could be anything but innocent" Glubb has openly admitted the greatness of the Holy Prophet ﷺ and has given it the name of a historical certificate that "the Holy Prophet ﷺ married a much older widow when he was very young and led a very pleasant and peaceful marital life for twenty four long years until her death."

Inviting our attention to these excerpts Pir Muhamad Karam Shah Al-Azhari رحمۃ اللہ علیہ has made the following potential comments (Ziaun-nabi Pages 544-547).

"It transpires from the above comments that the Holy Prophet ﷺ married more than one woman in order to achieve a noble cause. Whatever results the Orientalists have tried to derive/draw from it, are totally based on evil intention and malice."

It is a proven fact that if a man exceeds limits in case of women he can hardly afford to maintain a well

disciplined environment at home as was practiced by the Holy Prophet ﷺ."

In fact, the Holy Prophet ﷺ contracted more than one marriage to put an end to tribal prejudices and un-Islamic customs and rites, to unite all Arabs and Muslims and make them equals.

The authors of this Book M/s Rang Illahi and Ghulam Mohyuddin who have been holding important and responsible positions (Deputy Secretary and Economic Consultant/Joint Secretary, respectively) in the Federal Government are widely travelled and have deep insight into the existing pathetic condition of Muslim Ummah. They have been contributing regularly on various Islamic topics for the Quarterly Sher-e-Rabbani Digest (in English) and monthly Noor-e-Islam (in Urdu) since 2004. Keeping in view the dire need of younger Muslim generation (living in Europe and USA) who are not familiar with the old Islamic traditions and have thus a tendency to absorb in the American and European culture, the authors have rightly embarked upon the gigantic task of accumulating valuable information about the Holy Prophet ﷺ and his family members including the Holy Wives. The lives of the sublime and towery personalities shall no doubt serve as a beacon light to those who have fallen a prey to foreign culture and are thoroughly steeped in vice and chaos. Islam is no doubt a torch bearer of peace and civilization and at the same time entails for them the idea of universal brotherhood free from shackles of injustice, exploitation and discrimination. It is high time that they follow the holy doctrines as preached by the Holy Prophet ﷺ and his family members. By writing this book, the authors have undoubtedly fulfilled the long awaited needs of those Pakitanis and other Muslims who are living in the European countries and USA. The book also unfolds before the Non-Muslim young generation the unmatchable guiding principles of

Islam. I sincerely congratulate both the authors on the achievement of this auspicious purpose. May Allah, the Benevolent and Compassionate bless the authors of this Book with best of rewards on the Day of Judgement! Aameen.

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Punjab University,Lahore
And Former Seerat Professor and
Chairman,Deptt. Of Islamic
Studies,Islamia University,
Bahawalpur, Pakistan

Foreword

Family Members (Ahle-Bait) of Prophet Muhammad ﷺ

About the wives of Prophet Muhammad ﷺ, Allah Almighty says:

32."O Wives of the Prophet! You are not like any other women if you fear Allah , therefore be not so polite in your speech lest one in whose heart is a disease should feel tempted, yes, speak good words.

33. And remain stay in your houses and be not unveiled like that of the unveiling of the former days of ignorance, and establish prayer and pay the poor-due (Zakat) and obey the commands of Allah and his Messenger. Allah only desires, O the members of the family of the Prophet! that He may remove from you every uncleanness and purify you well after cleaning you thoroughly " (Sura Al-Ahzab)

The holy wives of the Prophet ﷺ were neither like ordinary women, nor were their marriages an ordinary one, in which only personal or social considerations enter. They had special position and special responsibilities in the matter of guiding and instructing women who came in the fold of Islam.

Due to their relationship with the dazzling personality of Hazrat Muhammad ﷺ, his family members (the Ahle Bait) enjoyed a unique status in the realm of Islamic History. Their lives would ever serve as a living example for the entire humanity. Similarly, the Holy Wives were adorned with, and also elevated to the status of Ummahat-ul-Momineen(Mothers of faithfuls). In the history of Islam, all of them have played a dominant and pre-dominant role in changing the fate of Muslim community. There is no denying the fact that they were imbibed with innumerable and singular qualities. On

perusal of life style and routine matters of these sacred and distinguished personalities, one comes to know how to spend marital life successfully; how courteous and loving a husband should be towards his wife; how a wife should be obedient, faithful, sincere and caring to her husband; how to make the homely atmosphere lively with good behaviour and attitude; what the importance of a woman in the society is; what role a woman can play in reforming the nation and so on and so forth. In fact, these towery personalities (Holy Wives) served as the beacon light and their lives were characterized by love and sacrifice, prayers and meditation in such a way as would remain enlightened till the Day of Judgement.

Apartmentents of Holy Wives were not less than the oceans of knowledge from where the fountains of Prophetic Sciences gushed out to benefit the entire world. The Messages contained in the Holy Quran and Ahadith were rightly conveyed to the Muslim Community in every nook and corner through the good offices of highly esteemed Ahle Bait. They left no stone unturned in moulding and shaping the personalities of Muslim world in accordance with the spirit of Islam and the teachings of the Holy Prophet ﷺ. For the benefit of the Muslim community in particular and for the researchers in general, an attempt has been made to present the life histories of Ahle Bait at one place shedding light on their characters, virtues, piety, habits, faithfulness, truthfulness, integrity, boldness, nobility, honesty, sincerity, courage, straightforwardness, selflessness, submissiveness, simplicity, devotion, dedication and unprecedented services rendered by them in spreading the Prophetic knowledge far and wide.

After having felt the paucity of information at one place this book has been specially written for the benefit of families who are living abroad in order to enable them to

have access to the teachings of Ahle Bait, (including the esteemed Holy Wives of Prophet Muhammad ﷺ and his other family members). It is the need of the hour that Muslim Women who have gone astray in their worldly affairs follow the examples set by Ahle Bait and act upon the teachings of the Holy Quran and the Sunnah to achieve success in this world and in the world hereafter.

بسم الله الرحمن الرحيم

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ
وَالْفَرِيْقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ

صلی اللہ تعالیٰ علیہ وعلیٰ آلہٖ واصحابہٖ وبارک وسلم

O ALLAH! "SEND MYRIADS OF BLESSINGS ON YOUR BELOVED PROPHET SAW WHO EXCELS ALL CREATURES IN EVERY RESPECT"

THE HOLY PROPHET SAW IS THE LEADER OF THIS WORLD, WORLD HEREAFTER, JINS AND MANKIND AND ALL PEOPLE OF ARAB AND NON ARAB

(IMAM SHARFUDDIN BUSAIRY رحمۃ اللہ علیہ)



"AND WE SENT NOT YOU, BUT A MERCY FOR ALL WORLDS`. (SURA AL-AMBIA, VERSE 107)

The Greatest Our Holy Prophet Hazrat Muhammad ﷺ, The Greatest Blessing for Mankind

The last Prophet, Hazrat Muhammad ﷺ was born in Mecca on Monday, 12th Rabi-ul-Awal at a time when the message of the previous Messengers of Allah was completely lost and mankind was groping its way in the darkness of ignorance. The Arabs had forgotten the religion of their fore-fathers, Hazrat Ibraham علیہ السلام and Hazrat Ismaeel علیہ السلام, and had started worshipping idols and stones in the House of Allah, the Ka'ba. Arabia was flanked by the dying Empires of Rome in the north-west and Persia in the north-east. The teachings of Hazrat Moosa علیہ السلام and Hazrat Isa علیہ السلام, were practically lost by their followers. They had changed and corrupted the teachings of Allah's Messengers and mixed other ideas with them. The doctrine of monotheism had lost its practical significance and implications both for the Jews and the Christians, while the Arabs were completely engulfed in the worship of idols and polytheism. The last Messenger of Allah was born when the whole world had forgotten the message of the Creator and was lost in the wilderness of polytheism.

As narrated by Hazrat Jabir bin Samra, Hazrat Ans and Hazrat Baraa رضی اللہ تعالیٰ عنہم, Hazrat Muhammad ﷺ possessed a dazzling personality. He was of a middle height, rather thin, but broad of shoulders, wide of chest and strong of bones and muscles. His head was massive, strongly developed. Dark hair, slightly curled, flowed in a dense mass almost to his shoulders; even in advanced age it was sprinkled with only about twenty grey hair, produced by the agonies of his 'Revelations'. His face was oval-shaped, slightly tawny of colour. Fine long arched

eyebrows were divided by a vein, which throbbed visibly in moments of passion. Great black restless eyes shone out from under long heavy eyelashes. His nose was large, slightly aquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion 'red and white' and as shining as moon in full bloom. His hands were as soft and cozy as silk and satin. His step was quick and elastic, yet firm as that of one who steps 'from a high to a low place'. In turning his face he would also turn his whole body. His whole gait and presence were dignified and imposing. His countenance was mild and smiling. His laugh was rarely more than a smile. Sweet fragrance spread on the passage from where he used to pass. His holy body was always wet with sweat, more fragrant than any precious scent. (Muslim,Tirmizi and Daarmi).

Hazrat Muhammad ﷺ was born an orphan. He was a posthumous child as his father had died before his birth. According to the tradition of noble families of Mecca, he ﷺ was taken by a foster mother, Halimah, to her village, where he lived for a few years in the care of his foster parents. He might have been brought a number of times during this period to visit his mother in Mecca. The boy was returned to his mother when he was about four or five years old. His mother took him for a visit to Madinah when he was six years old. She died on her return journey to Mecca and Hazrat Muhammad ﷺ was brought back to Madinah by a slave girl named Umm-e-Aiyman. After the death of his mother, his grandfather Abdul Muttalib, took custody of the child. It was not long before his grandfather died too. Hazrat Muhammad ﷺ was then eight years old. Now his uncle, Abu Talib, took care of him and became his guardian. At the age of ten or twelve he used to look after the sheep around Mecca. According to Hazrat Abu Hurairahرضی اللہ تعالیٰ عنہ,

the Holy Messenger ﷺ said, "Allah did not raise any Prophet but as a shepherd." His companions asked him, "Did you do the same?" "Yes, I used to shepherd the sheep of the people of Mecca for some qirats." (Sahih Al-Bukhari)

Hazrat Muhammad ﷺ was a very hard working young man, who was prepared to any honest work to earn his living. First he accompanied his uncle to commercial trips to the Middle East countries but then he began to trade on his own. He was extremely honest and fair in his dealings with all people. He lived a very quiet and peaceful life and was respected and honoured by the people of Mecca, rich as well as poor. In his youth, he was a firm believer in one God and despised polytheism. He never participated in any sort of ceremony of the Meccans involving polytheism. He was a young man of very modest habits and refined and decent manners.

As a young man, he very actively participated in forming a confederacy among the Meccan tribes for maintaining peace in the region and for suppressing any violence and injustice and for upholding the rights of the weak, the poor and the destitute. This was known as the Truce of al-Fadhul. (Seerat Ibne-Hisham)

The Ka'ba is situated at the lowest point in the valley of Faran and was always flooded by rain water. The people of Mecca tried various methods to stop this rainwater flooding the Ka'ba but all their attempts failed and the building was damaged by floods. The people of Mecca, therefore, decided to rebuild it. The different parts of the building were divided among the leading families of Mecca and work was completed in harmony and without any dispute. But when the time came to place the Black Stone (Hajr-e-Aswad) at its proper place, dispute arose among the Chiefs of Mecca. Everyone wanted the honour of placing the Holy Stone in its proper place. There was fear of possible bloodshed over this

important issue but a proposal from an old wise man was accepted by all and saved the situation. He proposed that one who entered the Ka'ba first of all on the following morning should decide the issue.

It so happened that Hazrat Muhammad ﷺ was the first person to enter Ka'ba next morning. When the people saw him entering the House of Allah, they were very pleased and shouted with one voice "Al-Amin has come. Al-Amin has come." They all declared that they were quite willing to accept the decision of Hazrat Muhammad ﷺ. Hazrat Muhammad ﷺ took a very wise decision in this respect. He asked the leaders of different families of Quraish to hold the four corners of a sheet of cloth, which he spread on the ground. He placed the Black Stone in the middle of the sheet and asked them all to lift it up together. When the sheet reached the proper height, he lifted the Black Stone and laid it in the place with his own hands. Thus a very difficult situation was resolved amicably by the wisdom and foresight of Hazrat Muhammad ﷺ in his youth.

As he grew older, his qualities of goodness and righteousness became well`-known to his friends and fellow citizens in the city of Mecca and its suburbs.His reputation as an honest and virtuous man was well established in the community by the time he attained maturity. The people of Mecca respected him and called him Al-Amin (the trustworthy) and Al-Sadiq (the truthful) and people deposited their valuables with him. According to Mian Abid Ahmed, the author of "The Glory of Hazrat Muhammad ﷺ", Hazrat Muhammad ﷺ is the only Perfect Model. He writes that in this modern age any person, whatever his religion, country or creed, will, on viewing the pure life of the Prophet ﷺ, exclaim that in every aspect, department and field of his worldly existence, as a Legislator, Economist, Statesman, Preceptor, Judge, Engineer, Doctor, Trader, Philosopher,

Teacher, Missionary, Intellectual, General, Soldier, Justice, Patience, Selflessness, Sacrifice for others, Allah fearing Nature, Worshipper of Allah, Magnanimity, Beneficence, Kindness, Eloquence, Hazrat Muhammad ﷺ the Messenger of Allah is the Only Perfect Model of a man and leader, comprehending all virtues and a greater man than him has never existed, does not exist, and will never come into existence in the annals of the world".

He was 25 years old and well- known in Mecca as an honest, pious and virtuous trader. He helped the poor and the widows and loved the orphans and the weak. A wealthy and respectable widow, Sayyidah Khadeejah رضی اللہ تعالیٰ عنہا bint Khuwailid, was very much impressed by the honesty and goodness of Hazrat Muhammad ﷺ. She was forty years old and twice widowed. She had two sons and a daughter and quite a fortune from her two husbands. She offered herself in marriage and Hazrat Muhammad ﷺ accepted her. They got married and enjoyed a happy, successful and peaceful married life for 24 years and had two sons, both of whom died in childhood, and four daughters. Sayyidah Khadeejah رضی اللہ تعالیٰ عنہا was the Prophet's only wife as long as she lived. She died when he was about 51 years old.

He ﷺ married twelve times after the death of Sayyidah Khadeejah رضی اللہ تعالیٰ عنہا, and all his wives, excepting Sayyidah Ayesha رضی اللہ تعالیٰ عنہا, were either widows or divorced. Some of the marriages were arranged in order to give help to the widows of his companions; some were for the purpose of winning over the support of hostile tribes or to honour the head of the tribe. He treated all his wives with love, kindness and fairness.

The first Revelation (Wahi) was received by him through angel Jibrael at the mountain of Hira when he was forty years old. The Revelations continued and he quietly, but steadfastly began to preach the Doctrine of Monotheism (Oneness of God) and good ways of living to

his relatives, friends and close associates. Then his close associates, one by one began to come into the fold of Islam. After Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا, his very close friend Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ, his slave Zaid, his cousin Ali رضی اللہ تعالیٰ عنہ, and then Hazrat Usman رضی اللہ تعالیٰ عنہ bin Uffan, Talha رضی اللہ تعالیٰ عنہ, Zubair رضی اللہ تعالیٰ عنہ and Abdur Rahman bin Auf رضی اللہ تعالیٰ عنہ became Muslims. This great and noble preaching continued in secret for three years. Then Allah commanded him to preach the religion of Islam openly to his kinsmen: "Therefore expound openly what you are commanded, and turn away from those who join false gods with Allah." (Surah Al-hijr verse 94). (And in Surah al- Shu'ara: verse 213-214) "So call not on any other god with Allah, or you will be among those under the penalty. And admonish your nearest kinsmen". In obedience to the Command of Allah, Hazrat Muhammad ﷺ gathered his kinsmen from the family of Quraish and invited them to the religion of Islam. He preached them the Oneness of Allah and warned them of the consequences of following their evil ways. The people of the Quraish were infuriated by his teaching and ridiculed him. He continued his preaching, in spite of hostility and abuses from the Meccan leaders, especially from his uncles, Abu Lahab and Abu Jahl (his bitter enemies) . But the sincere, righteous and God-loving individuals slowly continued to come into the fold of Islam, in spite of increasing hostility from the pagans of Mecca.

As the persecution and torture of the Messenger of Allah and his followers intensified, about eighty Muslims were allowed to emigrate to the neighbouring friendly country on the other side of the Red Sea, i.e. Abyssinia. It was then ruled by a very gentle and trustworthy Christian King called Negus (Najashi), who afterwards embraced Islam. In the sixth year of Hazrat Muhammad's ﷺ prophethood, 'Umar and Hamza (his uncle) became Muslims. Their conversion to Islam strengthened the

hands of the Muslims and they started praying publicly in the Ka'ba. At this the Chiefs of the Quraish were alarmed and they all amalgamated to crush this movement. They approached his uncle Abu Talib and asked him to advise Hazrat Muhamad ﷺ to give up his mission to which the latter replied, "If the sun is placed on my right hand and the moon on the left, I will not give up the mission"(Seerat Ibn-e-Hisham). Thus they boycotted with Muhammad ﷺ from the seventh year to the tenth year of his Prophethood and Prophet ﷺ and his Companions were confined to Sha'b-e-Abi Talib.

Just after the end of the boycott, Hazrat Muhammad ﷺ lost his most affectionate uncle and his faithful and loving wife. With the death of Abu Talib and Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا in one year, he was left alone and without any family support. The Quraish, seeing this opportunity, increased their threats and persecution.

When he was left alone and was misbehaved and his followers were tortured and persecuted by the Meccan Tribes, he was honoured by Allah with ascension (Mi'raj). This is mentioned in Surah Bani Isra'il in these words: "Glory to Allah Who did take His servant for a journey in a part of the night from the Sacred Mosque (Ka'bah) to the farthest Mosque (Al-Aqsa) whose surroundings we did bless, in order that we might show him some of our Signs."(S-Bani-Israel-Verse 1). During this night Hazrat Muhammad ﷺ was taken by the angel Jibrael to the Mosque Al-Aqsa in Jerusalem and from there to the 'Sublime Throne of Allah' to show him the mysteries and signs of Allah. This was, in fact, a clear indication that he was the last Messenger of Allah and that his Message would remain for ever to guide mankind till the Day of Judgement.

Now the Meccan leaders had become desperate and wanted to put an end to the whole affair. They decided to assassinate the Prophet one night and end his

mission. The Holy Prophet ﷺ was informed by Allah through the angel Jibrael of the plan of his enemies and was told to leave Mecca that very night, "Remember how the unbelievers plotted against you, to keep you in bonds, or slay you, or get you out of your home. They plot and plan, and Allah, too, plans; but the best of planners is Allah." (S-Al-Anfal Verse 30). Accompanied by Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ, he made his way to Madinah. Later on, the year of Muhammad's ﷺ emigration (Hijrah) to Madinah was selected to mark the beginning of the Islamic Calendar. It began from the 1st of Muharram (lunar month)of the year of Hijrah, or 15th July, 622 A.D. Hazrat Muhammad ﷺ and Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ were greeted with joy and satisfaction by the people of Madinah, who were waiting anxiously for this moment.

The first important thing the Holy Prophet ﷺ did on arriving in Madinah was to build a mosque for prayer, which was to serve also as a community centre for all the religious, social and other activities of the Muslims. This mosque came to be known as the Mosque of the Prophet (Masjid-i-Nabvi) and is referred to in the Qur'an in the following words: "There is a mosque whose foundation was laid on piety; it is more worthy of your standing forth for prayer therein. In it are men who love to be purified; and Allah loves those who make themselves pure.(Surah Al-Taubah Verse 108) " The second important thing Hazrat Muhammad ﷺ did in Madinah was to establish brotherhood between the emigrants from Mecca (Muhajirin) and the helpers of Madinah (Ansar). Thus the emigrants and their hosts were united into the bond of brotherhood. Even the age long enmity between the two tribes of Madinah, Aus and Khazraj, was forgotten. It is mentioned in the Qur'an in these words: "And remember with gratitude God's favour on you; for you were enemies and He joined your hearts in love so that by His Grace, you became brethren." (S-Ale-Imraan Verse 103). The

next important step Muhammad ﷺ took to consolidate the position of the Muslims in Madinah was to conclude a treaty with the neighbouring Jewish tribes for mutual help and defence of the city. This treaty achieved three main objectives: it guaranteed freedom of thought and freedom of worship for the Jews as well as the Muslims. It established friendly and cordial relations between the Muslims and the Jews, and it established the Holy Prophet ﷺ as the leader and, for all practical purposes, the de facto Head of the State of Madinah.

After consolidation and establishment of the Muslims in Madinah, the community was gradually organized on the basis of Divine Law. The affairs of the community relating to food, drink, marriage, trade and commerce, crime and punishment, war and peace, and social manners and morals were gradually brought under the Law of the Qur'an. Hazrat Muhammad ﷺ was the undisputed leader, ruler, judge and commander of the people of Madinah. Fasting in the month of Ramadan, payment of poor-due (zakat) was made obligatory. The Holy Messenger ﷺ and his followers were also ordered to pray, facing in the direction of Ka'ba instead of Mosque Al-Aqsa. This was a clear indication that the era of the Prophets of Israel had come to an end with the advent of the Holy Prophet Muhammad ﷺ. Ka'ba Tullah (House of God) was established as the religious Centre for all the Muslims.

Even in Madinah, the Quraish Tribes did not let the Muslims live in peace. The increasing strength of the Muslims in Madinah was seen by them as threat both to their prestige as custodians of the Ka'ba and to their social and economic leadership. As a result, the Muslims under the leadership of Prophet Hazrat Muhammad ﷺ had to fight battles of Badr, Uhud, Ahzab, to strengthen their position. In the sixth year of Hijrah, Treaty of Hudaibiya was signed with Chiefs of Mecca. This Treaty gave the

Muslims some peace and security and they had the opportunity to organize the Islamic State of Madinah. But the peace was short-lived and the Treaty was broken by the Chiefs of Mecca. Hazrat Muhammad ﷺ very quietly marched on Mecca with an army of 10,000 Muslims on the 10th of Ramadan in the eighth year of the Hijrah. The Meccans did not offer any resistance and the city of Mecca was captured without any fighting. The Holy Prophet ﷺ announced a general amnesty for all his enemies and treated the people of Mecca with generosity and magnanimity. So much so Abu Sufian, the bitterest enemy of Islam who was arrested and brought to the presence of the Holy Prophet ﷺ was pardoned by the Holy Prophet ﷺ. He later on accepted Islam.

The Holy Prophet ﷺ entered the city of his birth without any opposition and planted the great banner of Islam at the door of his tent. The rebellious city now lay at the feet of the Prophet ﷺ.

The European historians have admitted that "through all the annals of conquest there had been no triumphant entry like unto this one." No conquest was made without bloodshed and no forgiveness was shown like this one to the vanquished in the history of the world.(History of the Arabs by P.K. Hitti & Islamic History by W. Muir). The Holy Prophet ﷺ and his followers had been oppressed and prosecuted for long thirteen years and ultimately compelled to migrate to Madinah. When the Holy Prophet ﷺ entered into Mecca, a general amnesty was extended to the Meccans irrespective of their past record of heinous crimes. The Holy Qur'an mentions this event in these words:

"When the help of Allah and victory comes, and you see the people enter the religion of Allah in crowds, celebrate the praises of your Lord and pray for His forgiveness." (Surah Al-Nasr verses 1-3).

Late in the sixth year A.H., on his return from

Hudaibiyah, the Prophet Muhammad ﷺ, sent messages to the kings beyond Arabia calling them to Islam. In order to authenticate the credentials of his envoys, a silver seal was made in which were graven the words: Muhammad ﷺ the Messenger of Allah" (Sahih Al-Bukhari).

After the conquest of Mecca, the Holy Prophet ﷺ had to fight with the Hawazin tribe of Mecca. They began to assemble against the Holy Prophet ﷺ when he was at Mecca and thereby cut short his stay there. The Holy Prophet ﷺ ordered his followers to wage a war against them near the valley of Hunayan. The Holy Prophet ﷺ won the field and forced the enemy to flight. Just after this, he laid siege to Taif.

In the 9th year of the Hijrah, the Roman Emperor Heraclius began to prepare himself to invade Madinah. On knowing this, the Holy Prophet ﷺ with an army of thirty thousand reached Tabuk. Heraclius got frightened at the sight of this vast army and stopped the invasion of Madinah. The Holy Prophet ﷺ stayed at Tabuk for 20 days and during this period he re-established relations with various Tribes in the vicinity. As a result of this the small states such as Jurba, Azra and Oman started paying taxes regularly. Thereafter, the Holy Prophet ﷺ with his party returned to Madinah. This was the last campaign undertaken during his life time.

On the Holy Prophet ﷺ's return to Madinah, a large number of deputationists from far and near came there to offer their allegiance to him. Tribe after tribe, the Arabs embraced Islam and increased the number of Muslims. The heathenism of Arabia was yielding to a nobler faith and a higher morality.

In the 10th year of the Hijra, the Holy Prophet ﷺ felt that his mission was complete and thinking the end of his life near, he firmly decided to make a farewell pilgrimage to Mecca. On the 23rd February, 632 A.D., he started for Mecca with a large number of Muslims. On

this occasion, all his wives accompanied him. The Holy Prophet ﷺ had taken one hundred animals to sacrifice at Mina.

When the Holy Prophet ﷺ reached Dhul Hulaifa he encamped and passed the night there. The next morning he had all his followers put on Ihram. In this Ihram, all people stood before Allah as equals.

On the 11th day, the Holy Prophet ﷺ entered the City of Mecca and hastened to the Ka'aba and made seven circuits of the House of Allah. Then he prayed at Maqam-e-Ibrahim , after which he went out to make seven runs between the hills of Safa and Marwa. By the command of the Holy Prophet ﷺ, the followers shaved their heads and were free from the restriction of Ihram for the time being

On the 8th of Zil-Haj, the Holy Prophet ﷺ left Mecca for Mina and passed the night there. From there he along-with his followers proceeded to Arafat. Before completing all the rites of the pilgrimage, he gave the Farewell Sermon to the Muslims from the top of the Jabal-ul-Arafat. The Sermon delivered by the Prophet is still fresh in the mind of every Muslim.

Some important issues raised by Prophet ﷺ in his Sermon are mentioned below: (Sahih Al-Bukhari)

"O people! Listen to my words; for I do not know whether I shall be in your midst after this year. Remember that you shall have to appear before Allah who will demand from you an account of all your actions."

"O people! You have rights over your wives and your wives have rights over you. Treat your wives with kindness. Verily, you have taken them on the security of Allah and made them lawful unto you by the words of Allah. And feed your slaves as you feed yourselves and clothe your slaves as you clothe yourselves. If they commit a fault which you are unwilling to forgive, then sell them, for they are the servants of Allah and are not to be harshly

treated."

"O people! Listen to my words and remember that all Muslims are brothers unto one another. As you are one brotherhood, you will not take your brother's belongings which he will not give you out of goodwill. Guard yourself from committing injustice."

In this Farewell Sermon, he pointed out in brief the duties and responsibilities of every Muslim towards each other. On the basis of these teachings, the later history of Islam has been moulded. Women got a unique position in the society and the status of slaves was raised to an unparalleled degree. It establishes the fact that a slave of today may be a king of tomorrow provided he has got the requisite qualification.

With these words, the Holy Prophet ﷺ finished his address when a revelation came to him:

"This day have I perfected for you your faith and completed My blessing upon you and have accepted for you al-Islam as religion." Al-Quran.

The Holy Prophet ﷺ immediately recited this verse to all present. He left Arafat and passed the night at Muzdalfa where he said his evening and night prayers together. In the morning, he alighted at Masha'ril Haram and went on to Mina and passed the Jamarat (stone throwing station) on his way. He then sacrificed sixty three camels one for each year of his life and sacrificed the rest of the hundred camels which the Holy Prophet ﷺhad brought from Madinah. After this, he shaved his head and the Hajj was thus completed.

Two months after the return from the farewell pilgrimage, the Holy Prophet ﷺ gave order for an expedition to the Syrian frontier. He appointed Usama s/o Zayd as the Commander for this task. But he could not see his Syrian Conquest complete. He fell ill in the 10th year of the Hijrah and on the fifth day of his illness he went to the house of Hazrat Ayesha رضی اللہ تعالیٰ عنہا where he

breathed his last and was buried on the 8th June 632 A.D. Thus ended the brilliant, glorious and magnanimous career of the greatest man of not only Arabia but of the entire world.

May his sacred soul rest in eternal peace and tranquility! Ameen.

Hazrat Muhammad ﷺ was a unique Model for the World.

Hazrat Muhammad ﷺ was sent to this World by Allah for the completion of a special mission which made him singular from others. Let's see how he accomplished the task in a majestic way:-

(a) The life of Hazrat Muhammad ﷺ is undoubtedly a role model for the entire world. Although two great miracles are ascribed to him: the Qur'an and his own virtues which will remain unexcelled and unparalleled for all the time to come. And it was for all these virtues that he could carry on the mission of Islam.

(b) Yet, he was only a human, and Allah ordered him to make this fact perfectly transparent and crystal clear to the people. He was ordered to make a declaration to this effect so that the people may not regard him a god. Almighty Allah asked him say: " Apparently in facial outlook of a man I am like you. I receive revelation that your Allah is one, then whosoever hopes to meet his Lord, he should do noble deeds and associate not any one in the worship of his Lord". (S-Al-Kahf, Verse 110)

(c) In general human characteristics, he was just like any other human being but it remains undisputed that no human being can ever excel him in greatness and stature. Allah did not create another human of Hazrat Muhammad ﷺ's nature.

May Allah bless him as well as Hazrat Ibrahim, Hazrat Moosa, Hazrat Isa and all other Prophets! Ameen.

(d) It would be unfair and gross injustice to Hazrat Muhammad ﷺ and the reality itself if we ever endeavor to

draw a parallel between his spotless and envious life and that of thousands of great men who, since the dawn of history, have been like luminous stars in the darkness of ages. These great men were either intellectual giants who lacked in eloquence and tenderness, or great fiery orators who lacked in ideas or leaders and administrators of exceptional capabilities who were licentious and lascivious too. But Hazrat Muhammad ﷺ revealed every aspect of his life crystal clear. It was an open book that reflected even the minutest details. And any one could read in it all that he liked.

(e) None other than Hazrat Muhamad ﷺ could ask his companions to openly disseminate among people every thing about him. And the Companions reported in detail his behavior in moments of happiness, stress and displeasure, his learnings and emotions. The Prophet's wives reported his behavior towards them, his wife Sayyidah Ayesha رضی اللہ تعالیٰ عنہا used to describe, with his express orders, his behaviour in the house and his dealings with his family. It was essential, for every thing he did was a matter of religious significance and possessed the status of divine law.

(f) Hazrat Muhammad ﷺ's policy was "Live and let others live". He wanted to organize the Commonwealth upon a common platform. With this object he had granted a Charter which is commonly known as the "Constitution of Madinah" by which blood-feud was abolished and all rights were granted to all sections of people irrespective of sect or creed. No discrimination was made among the people belonging to various religions. Muslims, Jews and other communities were allowed to profess their own respective religions and perform religious ceremonies. Nobody could interfere in it.

(g) The importance of the Charter lies in the fact that it could be regarded as the First Written Constitution in the annals of the world. It announced the great principles

of civil equality, freedom of worship and religious tolerance. The Charter proves that Muhammad ﷺ was not only a religious preacher but also one of the greatest statesmen the world has ever produced. In his book 'Islamic Hisory, W. Muir says, "It reveals the Man in his real greatness- a master-mind, not only of his own age but of all ages."

(h) Thère was complete harmony in all that he proclaimed and practiced and all that he said and did. His character was a visible manifestation of the Holy Qur'an. For everything he did and every aspect of his behavior was an embodiment of the dictates of the Holy Qur'an.

(i) Totally engrossed into prayers he would spend the nights, so much so that his feet would get swollen. He would ceaselessly implore for His forgiveness. His companions once took the courage to ask him, "Why do you then pray so long?"He replied, "Shall I not be a grateful bondsman?" The fact is that his every action was a prayer in utter obedience to Allah.

(j) The Holy Prophet ﷺ never allowed discrimination between rich and poor. In his own time, a girl Fatima of noble descent belonging to Bani Makhzoom committed theft and the judgment was announced. The people thinking that the Holy Prophet ﷺ was of a forgiving nature, tried to plead her case. But, contrary to their expectations, the Holy Prophet ﷺ got infuriated and made them understand that the former communities were ruined only for this reason. When their nobles committed any crime they would leave them unpunished but when a weak person did the same thing they would punish him. The Holy Prophet ﷺ's remarks on this occasion have remained in the life of Islam as a milestone. He said, "By Allah, if his own daughter Fatima had committed a theft he would have cut off her hand before everyone".

(k) The Holy Prophet ﷺ had no liking for an ascetic life nor did he like to put up appearance of abject poverty

or of a Sufi or a Rashimani. He would happily eat anything offered to him. He would never find fault with the dishes served. If hunger tormented him beyond toleration he would fasten a stone with his belly. He would put on any dress he got. He used to wear turban on the head gear. His dress consisted of a shirt, a loin cloth and a shawl. He used to wear a long coat (Jubba).

(l) Sex had no domination over Holy Prophet ﷺ. Of course, he married thirteen women, most of them widows or divorced with a mission to spread Islam. At the age of twenty five years, he did not marry a virgin girl, rather he married a woman (widow) who was fifteen years older than him. It is amply proven from the Holy Prophet ﷺ's life that true valour lies in controlling one's wrath rather than in physical strength. Just imagine, as a preacher, an individual killing one whom you loved the most in life and who had been dearest to you. Will you forgive this individual later when he has embraced Islam? But Hazrat Muhammad ﷺ forgave 'Wehshi', the killer of his uncle Hazrat Hamza, when, later he embraced Islam.

(m) Hinda, Abu Sufian's wife was so barbarious and cruel that she tore open Hazrat Hamza's chest, brought forth his heart and ate it. Even then Hazrat Muhammad ﷺ forgave Hinda and admitted her to the folds of Islam. The Meccans used to torture Hazrat Muhammad ﷺ and his companions in a manner beyond description. But ultimately he emerged victorious. And there, around the Holy Kaaba, the Meccans stood before him completely spell bound, mortified and in utter humiliation. The time was ripe for the Holy Prophet ﷺ to take revenge but can you imagine what he asked from the Meccans: "What do you think I am going to do with you?"

They all stood disgusted and were fully aware of what they deserved. But Hazrat Muhammad ﷺ's decision was totally different. It was beyond human expectation. It astonished everyone in his own times. It will remain

astonishing for all times to come. Hazrat Muhammad ﷺ proclaimed: "You are all free.You may go!" What Hazrat Muhammad ﷺ did was not something ordinary. It is needless to say that every aspect of his life and personality was in itself unique and incomparable. His truthfulness and trustworthiness were miraculous which get support from the following events:

(i) At the time of migrating to Madinah, Hazrat Muhammad ﷺ left Hazrat Ali behind in his place to return the valuables of the Quraish which they had deposited with him for safe custody. The deposits belonged to the Quraish and not the Muslims who blindly trusted Hazrat Muhammad ﷺ.

(ii) During the battle of Badar, Hazrat Muhammad ﷺ was straightening the rows. He pushed Swad bin Ghazia behind with a shaft as he was standing out of the row. Swad said, "O Allah's messenger! You hurt me while Allah sent you with truth and fairness." "Do you know what Hazrat Muhammad ﷺ did?" He removed his shirt from his belly and giving him the shaft, he said: "Do hurt me as I did to you." Just imagine the noblest of all mankind offering himself for revenge and retaliation.

(iii) The great men of the world have failed to leave behind a record as splendid, impressive and unbelievable as that of Hazrat Muhammad ﷺ. It was full of greatness in every respect. Physically as well as spiritually he was a perfection. No victory would bring the slightest feeling of pride and vanity nor defeat ever shook his determination.

(iv) He was a beloved orphan, a devoted husband, an affectionate father and a sincere friend. He was also a successful businessman, a fore and far- sighted reformer, a brave warrior, a skilful general, an efficient administrator, an impartial judge, a great statesman and what not. In all these roles he played his part with exemplary ability, honesty, dexterity and integrity. It can be safely said about him that he left nothing untouched

and touched nothing which he did not rectify and improve.

(v) In the battlefield, he was always miraculously resolute that even the most heroic of his companions would seek protection by his side.

(vi) The way he asserted the truth and the sincerity with which he communicated Allah's message was profound and deep.

(vii) Both in his private life as well as state affairs he never failed in keeping his words or the agreements he concluded, no matter he had to suffer for that.

(viii) The way he instructed his companions and worked along with them has remained unique. He ever used to consult them and listened to their views. In the meetings he would sit wherever he would find room. He was full of humility and never accepted to be considered as a king. Every one liked to love him from the core of heart.

(ix) He never allowed his companions to stand for him out of courtesy. He himself used to do his domestic work; and would mend his shoes too. Indifferent towards worldly affairs and pleasures, he lived a life of deprivation and self-denial. It was for this reason that the total length of the houses of his wives did not exceed twenty five meters.

(x) Regarding his food, his wife Sayyidah Ayesha رضی اللہ تعالیٰ عنہا told, "No fire used to be made for a month or two to bake breads". She was asked, "What did you eat then?" "Dates and water". She replied.

(xi) In his oratory and eloquence none could ever excel him.

All these things are miraculous and matchless. It was for his unique creation that Allah selected him to be the last and the most prominent of all Prophets. Undoubtedly, Hazrat Muhammad ﷺ will continue to be unique and peerless in every aspect of his life. In fact, he was born to reconcile people of various religions and create a bracing atmosphere in which the Arab nationality thrived like an organic growth and turned Arab into a

land of peace and prosperity. Since then Islam has continued to make inroads into the circles of Non-Muslims. Is it not a miracle of Hazrat Muhammad ﷺ? Of course, it is. May Allah shower countless blessings on him and his devoted and distinguished companions! Ameen.

Sayyidah Khadeeja Binte Khuwaylid رضی اللہ تعالیٰ عنہا

She was the first to embrace Islam in the whole universe and earned two titles (i) Princess of Quraish and Al-Tahira.

She was a paragon of nobility, honesty, integrity, faithfulness and sense of responsibility.

Both Muslim and Bukhari indicate in their Sahih Books that among Sayyidah Khadeeja's merits was the fact that Allah ordered Jibraeel (Peace be upon him) to convey His regards to her. Jibraeel said to Hazrat Muhammad ﷺ:

"O Muhammad ﷺ ! Khadeeja is bringing you a bowl of food; when she comes to you, tell her that her Lord greets her, and convey my greetings too, to her".

Sayyidah Khadeeja Binte Khuwaylid رضی اللہ تعالیٰ عنہا

Sayyidah Khadeeja al-Kubra daughter of Khuwaylid ibn Asad ibn Abdul-`Uzza ibn Qusayy belonged to the clan of Banu Hashim of the tribe of Banu Asad. She was a distant cousin of Prophet Hazrat Muhammad ﷺ son of Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy (Allah's peace and blessings be upon him and his progeny), then, is the ancestor of all clans belonging to Quraish. According to a number of sources, Hazrat Khadeeja was born in 555 A.D. and died three years before Hijra in the month of Ramadan (migration of the Holy Prophet and his followers from Mecca to Madinah) at the age of 65.

Her father got settled in Mecca. He was married to Fatima daughter of Zaida, who belonged to Bani Aamir bin Lu'ayy who gave birth to Khadeeja رضی اللہ تعالیٰ عنہا. The family atmosphere in which she opened her eyes was known for its qualities of nobility, honesty, integrity, truthfulness and sense of responsibility. Khuwaylid belonged to a wealthy family. Hence Syyidah Khadeeja رضی اللہ تعالیٰ عنہا inherited the qualities of helping the poor, giving charity and alms, steadfastness, humbleness and perseverance.

Although the society in which Hazrat Khadeeja رضی اللہ تعالیٰ عنہا was born was terribly the male chauvinistic one, Hazrat Khadeeja earned two titles: Ameerat-Quraish (Princess of Quraish), and al-Tahira, the pure one, due to her impeccable personality and virtuous character, not to mention her honorable descent. She used to feed and clothe the poor, assist her relatives financially, and even provide for the marriage of those kins who could not

otherwise have had means to marry.

After having married twice- (and twice lost her husbands to the ravaging wars in which Arabia was afflicted)- she had no intention to marry a third time though she was approached for marriage by many honorable and highly esteemed personalities of the Arabian peninsula throughout which she was quite famous due to her business dealings. She simply hated the thought of being widowed for a third time. Her first husband was Abu Halah who belonged to Banu `Adiyy, and the second was Ateeq ibn `Aaith. Both men belonged to Banu Makhzoom. From her first husband, she gave birth to two sons, one son was named after his father Hala, who died in young age. The second son Hind had the privilege of becoming one of the greatest Sahaba (Companions of the Holy Prophet).

Hazrat Khadeeja رضی اللہ تعالیٰ عنہا was a merchant woman of dignity and wealth. She used to hire men to carry merchandise outside the country on a profit-sharing basis. When she heard about the Prophet Muhammad ﷺ's truthfulness, trustworthiness and unique character, she sent for him and proposed to take her goods to Syria and trade with them; in exchange she would pay him more than she paid to others. He was requested to take her slave called Maysara. The apostle of Allah accepted the proposal and the two undertook the journey to Syria.

The Prophet ﷺ stopped in the shade of a tree near a monk's cell. When the monk came up to Maysara and asked who the man was who was resting beneath the tree, he told him that he was from Quraish, the people who held the sanctuary. The monk exclaimed: 'None but a Prophet ever sat beneath this tree.'

Then the Prophet ﷺ sold his goods he had brought and bought what he wanted to buy and started for the return journey to Mecca. At noon when the heat was at its height, as he rode his camel, Maysara saw two angels

shading the Prophet ﷺ from the sun's rays. (Ziaun-Nabi Vol. II, Page 130) When Prophet Muhammad ﷺ returned home, the profits Sayyidah Khadeeja reaped from that trip were twice as much as she had anticipated. Maysara was more fascinated by Muhammad ﷺ than by anything else related to the trip. He brought back his impressions about what he had seen and heard which he narrated to Sayyidah Khadeeja. Hazrat Muhammad ﷺ, on the other hand, brought back the experience about those trade caravans which were the only links contemporary Arabs had with their outside world; they brought them the news of what was going on beyond their drought-ridden and famine-stricken desert and sand dunes.

Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا was a determined, noble and intelligent woman possessing the qualities which Allah willed to honour her. She was by then convinced that she had finally found a person who was worthy of her, so much so she initiated the marriage proposal herself. Muhammad ﷺ sat to detail her all about the business transactions in which he became involved on her behalf, but the wealthy and beautiful lady of Quraish was thinking more about her distant cousin than about those transactions. She simply fell in love with Muhammad ﷺ just as the daughter of the Arabian Prophet Shu'ayb had fallen in love with Prophet Moosa علیہ السلام.

Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا sought the advice of a friend of hers named Nufaysa daughter of Umayyah. The latter offered to approach him on her behalf and, if possible, arrange a marriage between the two. Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا sent a word to Muhammad ﷺ asking him to visit her. When he came, she said to him:

"O son of my uncle I like you because of our relationship and your high reputation among your people, your trustworthiness and good character and truthfulness".

Thereafter she proposed for the marriage.

Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا at that time was the most honourable woman in Quraish, of the greatest dignity beside being the richest. All her kins were eager to get possession of her wealth, if possible.

Prophet Muhammad ﷺ apprised his uncles of Sayyidah Khadeeja's proposal. His uncle Hamza bin Abdul Muttalib went with him to Khuwaylid bin Asad and asked for her hand and thus he married her. She was the mother of all Prophet ﷺ's children except Ibrahim, namely al-Qasim (whereby he was known as Abul Qasim), al-Tayab, Al-Tahir, Zynab, Ruqayya, Umme Kulthum, and Fatima. Al-Qasim, Al-Tayab and Al-Tahir died in paganism. All his daughters lived into Islam, embraced it and migrated with him to Madinah. The marriage proved to be a very happy one as it produced a lady who was one of the four perfect women in all the history of mankind:Hazrat Fatima رضی اللہ تعالیٰ عنہا daughter of Muhammad ﷺ.

When Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا got married, she was quite a wealthy lady, so wealthy that she did not feel the need to continue trading and increase her wealth; instead, she decided to retire and enjoy a comfortable life with her husband who preferred an ascetic life over pursuits of money making. The Messenger of Allah ﷺ had no desire to accumulate wealth; that was not the purpose for which he, ﷺ and his progeny was created. He was created to be saviour of mankind from the darkness of ignorance, idol worship, polytheism, misery, poverty, injustice, oppression, and immorality. He very much devoted to meditate, though his meditation deepened his grief at seeing his society sunk so low in immorality, lawlessness, and the absence of any sort of protection for those who were weak and oppressed. Khadeeja's period of happiness lasted no more than 15 years after which her husband, now the Messenger of Allah ﷺ, started his mission to invite people to the Oneness of Allah, to

equality between men and women, and to put an end to the evils of the day. Muhammad ﷺ was forty years old when the first verses of the Holy Qur'an were revealed to him. They were the first verses of Surat al-Alaq (chapter 96), and they were revealed during the month of Ramadan, 13 years before the Hijra, at the cave of Hira in Jabal al-Noor (the mountain of light), his favourite place for isolation and meditation, a place which is now visited by many pilgrims. Hazrat Muhammad ﷺ went back home heavy-hearted, profoundly perplexed, deeply impressed by the sight of arch-angel Jibrail and by the depth of meaning implied in those beautiful words:

"Recite with the name of your Lord Who created. He made man from the clot of blood. Recite, for your Lord is the Most Generous.Who taught writing by the pen. Taught man what he knew not"(S-Al-Alaq-96 Verses 1-5).

He felt feverish, so he asked to be wrapped and, once he felt better, he narrated what he had seen and heard to his faithful and supportive wife. "By Allah," Hazrat Khadeeja said, "Allah shall never subject you to any indignity..., for you always maintain your ties with those of your kins, and you are always generous in giving; you are diligent, and you seek what others regard as unattainable; you cool the eyes of your guests, and you lend your support to those who seek justice and redress. Stay firm, O cousin, for by Allah I know that He will not deal with you except most beautifully, and I testify that you are the awaited Prophet in this nation, and your time, if Allah wills, has come." After a short while, Sayyidah Khadeeja رضی اللہ عنہا told her husband about the prediction of the Syrian monk Buhayra regarding Hazrat Muhammad's Prophethood, and about her dialogue with her servant Maysarah, who had informed her of what Bahirah (or Buhayrah) had said, and with her cousin Waraqah ibn Nawfal. She then accompanied her husband to Waraqah's house to narrate the whole incident. "Let

me hear it in your own words," Nawfal said to Hazrat Muhammad ﷺ, adding, "O noble master!" Having heard the Prophet's words, Nawfal took his time to select his words very carefully; he said, "By Allah, this is the prediction which had been conveyed to Hazrat Moosa عليه السلام and with which the Children of Israel are familiar! Moosa عليه السلام had said: `O how I wish I could be present when Hazrat Muhammad ﷺ is delegated with Prophethood to support his mission and to assist him!'"

It was only natural for Hazrat Khadeeja رضی اللہ تعالیٰ عنہا to receive her share of the harassment meted to him by none other than those who, not long ago, used to call him al-Sadiq, al-Amin. Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا did not hesitate at all to embrace Islam , knowing that her husband could not have put forth any false claim. Yahya ibn `Afeef is quoted saying that he once came, during the period of jahiliyya (before the advent of Islam), to Mecca to be hosted by Al-Abbas ibn Abdul-Muttalib, one of the Prophet's uncles, "When the sun started rising," says he, "I saw a man who came out of a place not far from us, faced the Ka`ba and started performing his prayers. He hardly started before being joined by a young boy who stood on his right side, then by a woman who stood behind them. When he bowed down, the young boy and the woman bowed, and when he stood up straight, they, too, did likewise. When he prostrated, they, too, prostrated." Then he expressed his amazement at that, saying to al-Abbas: "This is quite strange, O Abbas!" "Is it, really?" retorted Al-Abbas. "Do you know who he is?" Al-Abbas asked his guest who answered in the negative. "He is Muhammad ﷺ ibn Abdullah, my nephew. Do you know who the young boy is?" asked he again. "No, indeed," answered the guest. "He is Ali son of Abu Talib. Do you know who the woman is?" The answer came again in the negative, to which Al-Abbas said, "She is Khadeeja رضی اللہ تعالیٰ عنہا daughter of Khuwaylid, my nephew's wife." This

incident is included in the books of both Imam Ahmad and Al-Tirmithi, each detailing it in his own Sahih. And she bore patiently in the face of persecution to which her revered husband and his small band of believers were exposed at the hands of the polytheists and aristocrats of Quraish, sacrificing her vast wealth to promote Islam, seeking Allah's pleasure.

Among Sayyidah Khadeeja's رضی اللہ تعالیٰ عنہا merits was her being one of the four most perfect of all women of mankind, the other three being: Sayyidah Fatima daughter of Hazrat Muhammad ﷺ, Hazrat Maryam bint `Umran mother of Hazrat Isa علیہ السلام and niece of Prophet Hazrat Zakariyya علیہ السلام and Ishba (Elizabeth), and `Asiya daughter of Muzahim, wife of Pharaoh. Prophet Hazrat Zakariyya, was the father of Hazrat Yahya علیہ السلام (John the Baptist), the latter being only a few months older than Prophet Jesus (علیہ السلام) . The Prophet of Islam ﷺ used to talk about Hazrat Khadeeja رضی اللہ تعالیٰ عنہا quite often after her demise, so much so that his youngest wife, Hazrat`Ayesha رضی اللہ تعالیٰ عنہا daughter of Hazrat Abu Bakr, felt extremely jealous and said to him, "... But she was only an old woman with red eyes, and Allah has compensated you with a better and younger wife (meaning herself)." This caused him ﷺ to be very indignant, and he said, "No, indeed; He has not compensated me with someone better than her. She believed in me when all others disbelieved; she held me truthful when others called me a liar; she sheltered me when others abandoned me; she comforted me when others shunned me; and Allah granted me children by her while depriving me of children by other women." Imam Ahmad bin Hanbal, Abu Hatim, Al-Dulabi, Al-Tabari, and many others, all quote `Ayesha saying: "One day, the Messenger of Allah ﷺ mentioned Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا affectionately, so I was carried away by jealousy and said about her what I should not have said. It was then that his face changed colour in a

way I never saw it changed except when he ﷺ was receiving revelation, so I realized what I had done and felt overwhelmed by regret to the extent that I could not help uttering these words: `O Lord! If You remove the anger of Your Messenger right now, I pledge not to ever speak ill of her as long as I live.' Having seen that, he forgave me and narrated to me some of her merits." Both Muslim and Bukhari indicate in their respective Sahih books that among Khadeeja's merits was the fact that the Lord of Dignity ordered Jibraeel (Peace be upon him), to convey His regards to her. Jibraeel said to Hazrat Muhammad ﷺ: "O Muhammad ! Khadeeja is bringing you a bowl of food; when she comes to you, tell her that her Lord greets her, and convey my greetings, too, to her." When he PBUH) did so, she said: "Allah is the Peace, and He is the source of all peace, and upon Jibrail be peace." Hazrat Abu Huraira reports the wording of the Holy Prophet ﷺ as:

"Four women are superior to all the women of the world: (1)Hazrat Mariam binte Imran (2) Hazrat Asia wife of Pharoah (3) Sayyidah Khadeeja binte Khuwailid and (4) Sayyidah Fatima binte Muhammad ﷺ. Allah gave Sayyidah Khadeeja already during her life time the tidings of a house in Paradise."

Hazrat Khadeeja رضی اللہ تعالیٰ عنہا died of an attack of fever on the tenth or eleventh day of the month of Ramadan, ten years after the start of the Prophetic mission (in the year 619 A.D.), 24 years after her marriage with Muhammad ﷺ, and she was buried at Hajun in the outskirts of Mecca. The Messenger of Allah ﷺ dug her grave and buried her... Funeral prayers (salat al janaza) had not yet been mandated in Islam. It is reported that by the time she died, her entire wealth had already been spent to promote Islam; she left not a single gold dinar nor a single silver dirham, nor anything more or less. May Allah, the Graceful and Merciful bless her soul with eternal peace

and tranquility! Ameen.

"O you peaceful soul! Return to your Lord well pleased with Him, and He well pleased with you. So enter you among My chosen bondmen. And come to my Garden." (S-Al-Fajr-89 Verses 27-30)

A number of Ahadith are narrated by Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا.

LESSONS TO BE LEARNT

The period of the Prophet's life during his marriage to his first wife, Khadeeja رضی اللہ تعالیٰ عنہا, could be considered as a role model for the women folk of all times. This implies that we should look at this period as the glaring and ideal example for the family relationship, practices, and attitudes which we should emulate. There is a lesson to be learned from each of these relationships, starting its onset, followed by the numerous, happy and sad incidents known to us that filled this period of the Prophet's life. Some of the enviable aspects of the Prophet ﷺ's family life are discussed below:-

i) From the marriage of Holy Prophet ﷺ with Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا, it transpires that the traditional expectation that the wife's age should be close to, or slightly less than the husband's is not necessarily true all the time. What counts actually is not the age, but the maturity and compatibility.

ii) Another noteworthy point is the fact that the Prophet ﷺ was independent, gainfully employed, and very successful in his life. Although Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا was wealthy and able to support the household, yet the Prophet ﷺ continued to work and produce. This is a pointer for our husbands-to-be that they are able to provide for the family.

iii) A third point is the fact that Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا was the one who approached the Prophet ﷺ

regarding the marriage through her friend. This is not considered appropriate in the Muslim society as to them the man is the one who should ask for the girl's hand. This marriage shows that such a tradition is just a matter of false pride. It is quite appropriate for the females to look for the righteous husbands as these are difficult to find these days.

iv) The family relationship between the Holy Prophet ﷺ and Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا was characterized by love, respect, appreciation, hard work, support and cooperation; and above all, by unprecedented loyalty that lasted till the end of Prophet ﷺ's life. In fact, it was the excellent standard of character of the Holy Prophet ﷺ that he won the heart of Sayyidah Khadeeja as he won the hearts of all his followers and companions.

v) Many marriage partners take the relationship and feelings between them for granted. If each partner shows the best of himself / herself to his/her partner, many shaky marriages will become healthy and successful again.

vi) Another clue to the realization of an ideal family relationship such as the one which existed between the Holy Prophet ﷺ and Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا was the mutual counselling and support. This is amply proved by the incident when the Holy Prophet ﷺ received the first revelation and Sayyidah Khadeeja responded in the most appropriate manner. Thus, for a successful family life, counseling and support between marriage partners is an essential ingredient.

vii) The Holy Prophet ﷺ always participated in the activities of his family, giving a helping hand whenever he could. So, for a successful family life, the participation of husbands in the family's activities is of great value.

viii) We get a clue from the Holy Prophet's life that he never beat a wife or a servant. We can follow suit in our lives.

ix) Another clue to the successful marriage was the

stability and good faith of the partners at the time of difficulties and afflictions. Many people fall a prey to this turbulent situation. This clue should be a good lesson for all marriage partners who are shaken by the least of tremors in their family life.

x) Another feature of the relationship between the Holy Prophet ﷺ and Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا was his unprecedented loyalty towards her. We may follow suit.

xi) One more feature of the happy marriage to Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا was that it was not a restful and easy-going one. Besides love and affection, there was a great deal of struggle and hard work to spread the message of Islam. We can also make our lives sublime by following them.

xii) At the time of second revelation, the Holy Prophet ﷺ breathed heavily and sweated profusely. Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا comforted him and anxiously declared her Islam and her acceptance of the Prophethood of her husband. The lesson is for every family, where one partner is upset the other partner has to work hard in the cause of Allah.

May Allah give us the strength to follow the exemplary way of life of Prophet Hazrat Muhammad ﷺ and Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا,! Ameen !

SAYYIDAH SAUDAH رضی اللہ تعالیٰ عنہا

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا would say that she never saw a person immune from jealousy except Hazrat Saudah رضی اللہ تعالیٰ عنہا. She always liked the company of Sayyidah Saudah رضی اللہ تعالیٰ عنہا who possessed a loveable and selfless character. Once Sayyidah Ayesha expressed her keen desire that Sayyidah Saudah رضی اللہ تعالیٰ عنہا was the only woman in whose body her soul would like to rest.

SAYYIDAH SAUDAH رضی اللہ تعالیٰ عنہا

Her name was Sayyidah Saudah رضی اللہ تعالیٰ عنہا. Her ancestral pedigree runs as follows:Sayyaidah Saudah d/o Zamaah s/o Qais s/o Abd Shams s/o Abdud s/o Nasr s/o Malik s/o Hasl s/o Amir s/o Luwway.

She belonged to a reputed and noble family of the Quraish. After the death of Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا, she was the first woman to marry the Holy Prophet ﷺ.

Her mother's name was Shamoos. She hailed from the famous Ansar tribe of Banu Najjar. Her ancestry is as follows: Shamoos d/o Qais s/o Zaid s/o Amru s/o Lubaid s/o Farash s/o Amir s/o Ghanam s/o Adi s/o Najjar.

She was first married to her cousin Hazrat Sakran s/o Amru. Sayyidah Saudah رضی اللہ تعالیٰ عنہا was a pious lady by nature. When the Holy Prophet ﷺ started the campaign to preach Islam, she and her husband embraced Islam in the initial phase. Due to aggression and unbearable torture meted out to them by the disbelievers, they were constrained to leave Mecca for Ethiopia with the kind permission of the Holy Prophet ﷺ. They stayed there for a few years and then came back to Mecca. Shortly after their arrival in Mecca, her husband Hazrat Sakran رضی اللہ تعالیٰ عنہ died leaving Sayyidah Saudah رضی اللہ تعالیٰ عنہا a widow.

The death of Hazrat Sakran رضی اللہ تعالیٰ عنہ coincided with the tragic demise of Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا. The Holy Prophet ﷺ received a serious set-back by the death of Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا. He often remained depressed and dejected and became more thoughtful when he looked at the children. The very thought of loneliness was disturbing him all the time.

This condition of the Holy Prophet ﷺ caused Hazrat Khawla, wife of Hazrat Usman Ma'zoon. to say, "Oh Apostle of Allah! After the death of Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا, I often find you depressed and

thoughtful". Yes, the Holy Prophet ﷺ replied, "When I look at the children I get disturbed because previously all the affairs were being looked after by Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا". It is crystal clear that the pangs of separation (from Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا) were painful and pinching for the Holy Prophet ﷺ. Hazrat Khawla said, "It means you need a companion, a sincere partner. If you allow me I will try to find a one for you". The Holy Prophet permitted her to do so.

Hazrat Khawla went to Sayyidah Saudah رضی اللہ تعالیٰ عنہا straightaway and asked her if she would like to marry the Holy Prophet ﷺ. Sayyidah Saudah رضی اللہ تعالیٰ عنہا accepted the proposal happily. Her father Zamaah was also consulted who had no objection. He himself married his daughter to the Holy Prophet ﷺ and 400 Dirhams were fixed as "Mehr". It happened in the 10th year of Prophethood that Sayyidah Saudah became a "Mother of the Believers". After marriage, Sayyidah Saudah's brother Abdullah (who had not yet accepted Islam) came and threw dust on his head to mourn over what he thought to be a great disaster. After embracing Islam he always regretted for the remainder of his life over this foolish act of his.

It is narrated by Zarqani that Sayyidah Saudah رضی اللہ تعالیٰ عنہا was still with her husband Hazrat Sakran رضی اللہ تعالیٰ عنہ when she once saw a dream that she was resting on the pillow, the heaven was torn apart and the moon fell on her body. She told this dream to Hazrat Sakran رضی اللہ تعالیٰ عنہ who immediately said that it means that his death was quite near and that she will marry the moon of Arabia, the Prince of Madinah, the Apostle of Allah, Hazrat Muhammad ﷺ. Once she saw that the Holy Prophet ﷺ visited her in her house and put his feet on her neck. When this dream was told to Hazrat Sakran رضی اللہ تعالیٰ عنہ, he immediately exclaimed that By God his death was certain and she will marry the Messenger of Allah. These

dreams came true after a few days.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Saudah رضی اللہ تعالیٰ عنہا always enjoyed cordial relations based on love and respect for each other. They had no complaints whatsoever against each other. It is said that since Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was of tender age, Sayyidah Saudah رضی اللہ تعالیٰ عنہا used to advise her in household affairs and helped her whenever needed.

In the year 13 A.H., the Holy Prophet ﷺ migrated to Madinah and from there he sent Hazrat Abu Rafi رضی اللہ تعالیٰ عنہ and Zaid bin Harisa رضی اللہ تعالیٰ عنہ to Mecca to bring Sayyidah Fatima رضی اللہ تعالیٰ عنہا, Sayyidah Umme Kulsum رضی اللہ تعالیٰ عنہا and Sayyidah Saudahرضی اللہ تعالیٰ عنہا. Thus they all came over to Madinah.

Before the verses regarding Hijab were revealed, all the women including the Mothers of the Believers and Sayyidah Saudah رضی اللہ تعالیٰ عنہا used to go to the wilderness to attend to the call of nature. Hazrat Umar رضی اللہ تعالیٰ عنہ was of the view that the Holy Wives should not leave their houses. He mentioned this thing to the Holy Prophet ﷺ who kept silent. Once Sayyidah Saudah رضی اللہ تعالیٰ عنہا went to the jungle to attend to the call of nature, when Hazrat Umar رضی اللہ تعالیٰ عنہ saw her he said, "Sayyidah Saudah! I have recognized you". Sayyidah Saudah was of high stature and somewhat bulky. Sayyidah Saudah رضی اللہ تعالیٰ عنہا very much disliked this statement and complained to the Holy Prophet ﷺ.

It is mentioned in Saheeh Bukhari that after this incident, the verses concerning Hijab were revealed. Consequently, all the women started to wear veils. During the farewell Pilgrimage, the Holy Prophet ordered the Holy Wives to stay in their houses. Thereafter, they only left their homes to perform Hajj. After the death of Holy Prophet ﷺ, Sayyidh Saudah رضی اللہ تعالیٰ عنہا said in a transparent manner", I have performed Umrah and Hajj, now I shall stay at home as my Allah has commanded me to do so".

Sayyidah Zainab رضی اللہ تعالیٰ عنہا d/o Jahash also followed suit.

Sayyidah Saudah رضی اللہ تعالیٰ عنہا had an excellent character and refined manners. Once Hazrat Umar رضی اللہ تعالیٰ عنہ sent her a bag full of Dirhams. She asked, "What is in it"? She was told that these were dirhams. On this she said, "I thought these are dates". Soon after this she ordered that the money be distributed in the Path of Allah. It was done as if the dates were distributed among the poor.

Although Sayyidah Saudah رضی اللہ تعالیٰ عنہا was a bit short tempered yet she was endowed with a healthy sense of humour. She would always cheer up the Holy Prophet ﷺ with her prolific talk. Ibne Saad says that sometimes she would intentionally adopt such a funny gait so as to make the Holy Prophet ﷺ laugh.

Once she offered prayers along with the Holy Prophet at night. In the morning she said, "Last night I offered prayers along with you and you prolonged Rukoo so much that I thought my nose would start bleeding, so I kept on holding it." On hearing this, the Holy Prophet ﷺ could not control his smile.

It is said that Sayyidah Saudah رضی اللہ تعالیٰ عنہا was a sympathetic and generous lady. She would distribute among the poor whatever she could lay hand at.

It is written in 'Isaba' by Hafiz Ibne Hajr that Sayyidah Saudah رضی اللہ تعالیٰ عنہا used to prepare skins for the people of Taif and would spend in the name of Allah whatsoever she earned from this business.

Sayyidah Saudah رضی اللہ تعالیٰ عنہا was fairly aged when compared with the age of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا. She would suddenly start fearing that the Holy Prophet ﷺ might divorce her. She said to the Holy Prophet ﷺ, "O Messenger of Allah! I do not have any desire to be fulfilled by the husband anymore, so I give the day of my turn to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا but please don't exclude me from the circle of Holy Wives. It is my earnest desire to be

raised along with other Holy Wives on the Day of Judgement". The Holy Prophet ﷺ accepted the proposal. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا would say that she never saw a person immune from jealousy except Sayyidah Saudah رضی اللہ تعالیٰ عنہا. She always liked the company of Sayyidah Saudah رضی اللہ تعالیٰ عنہا who possessed a loveable and selfless character. Once Hazrat Ayesha expressed her keen desire that Sayyidah Saudah رضی اللہ تعالیٰ عنہا was the only woman in whose body her soul would like to rest.

Sayyidah Saudah رضی اللہ تعالیٰ عنہا had one son from her husband Hazrat Sakran رضی اللہ تعالیٰ عنہ. His name was Abdur Rehman. He took part in the battle of Jaloola during the reign of Hazrat Umar رضی اللہ تعالیٰ عنہ where he displayed the skill of bravery and was martyred with the blessing of Allah. Sayyidah Saudah رضی اللہ تعالیٰ عنہا had no issue from the Holy Prophet ﷺ.

When Sayyidah Saudah رضی اللہ تعالیٰ عنہا went to perform Hajj alongwith the Holy Prophet ﷺ in the year 10 A.H. she was permitted to go back before the departure for Muzdalfa. She was asked to do so, so as to save herself from troubles by the masses as she was quite heavy and could not walk swiftly.

Sayyidah Saudah رضی اللہ تعالیٰ عنہا died during the Caliphate of Hazrat Umar رضی اللہ تعالیٰ عنہ in the 22nd year after Hijra.

Once the Holy Prophet ﷺ was amidst the company of Holy Wives, he was asked which one of them would meet him first." The one with the longest hands," the Holy Prophet replied. When the length of arms was measured by the Holy Wives, it turned out to be Sayyidah Saudah رضی اللہ تعالیٰ عنہا with the longest hands.

Five Hadith are narrated by Sayyidah Saudah رضی اللہ تعالیٰ عنہا, one in Saheeh Bukhari and four in Sunan-e-Arbaa. May her soul rest in eternal peace and tranquility! Ameen.

SAYYIDAH AYESHA SIDDDIQA رضی اللہ تعالیٰ عنہا

It is narrated by Hazrat Abu Musa Asha'ry that the Holy Prophet once said, "Sayyidah Ayesha رضی اللہ تعالیٰ عنہا has superiority over other women as Sureed (curry mixed with bread) has over other foods". Her upbringing under the benign care of the Holy Prophet ﷺ, raised her to those enviable standards of morality and ethics which a common person can hardly achieve. She was highly meditative, generous, sympathetic, contended and kind hearted.

SAYYIDAH AYESHA SIDDDIQA رضی اللہ تعالیٰ عنہا

Her name was Ayesha, her honorary title Siddiqa and Humaira and her Kunniyat was Umme Abdullah. She was the daughter of Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ and Hazrat Umme Rooman. She belonged to Banu Taim of the famous tribe Quraish.

Her ancestral pedigree runs as follows: Sayyidah Ayesha رضی اللہ تعالیٰ عنہا d/o Hazrat Abu Bakr Siddique s/o Abi Qahafa Usman s/o Amir s/o Umar s/o Ka'ab s/o Saad s/o Taiyam s/o Murra s/o Ka'ab s/o Luwway s/o Ghalib s/oQhar s/o Malik.

Her mother's ancestral pedigree is as follows: Hazrat Umme Rooman d/o Amir s/o Awaimir s/o Abd Shams s/o Atab s/o Azina s/o Sabee s/o Wahman s/o Haris s/o Ghanam s/o Malik s/o Kinanah. Kunniyat was considered to be a sign of nobleness among the Arabs. As Sayyidah Ayesha did not have the children, she once approached the Holy Prophet ﷺ to grant her Kunniyat. The Holy Prophet ﷺ asked her to name herself as Umme Abdullah after her nephew's name. Sayyidah Ayesha was one of the few blessed individuals to be born in a family that had embraced Islam in the initial phase. So when she was born her parents were already Muslims. She was born in the 4th year of Prophethood; nine years before Hijra.

Sayyidah Ayesha was such a blessed soul who had never heard a word of Kufr and Shirk. She was brought up under the protection and patronage of such a noble and distinguished companion of the Holy Prophet, Hazrat Abu Bakr Siddique.

Since her childhood, Sayyidah Ayesha رضی اللہ تعالیٰ عنہا had a distinguished status from other children. She was highly

intelligent and had very sharp memory. She vividly remembered all the events of her childhood. She had no parallel of her being in her male or female companions. Her childhood memories are as fresh as anything. Once she was playing with dolls,one of them was a horse with wings. The Holy Prophet ﷺ arrived on the spot.He asked Sayyidah Ayesha what it was. Sayyidah Ayesha said it was a horse. But horses do not have wings, the Holy Prophet remarked. Sayyidah Ayesha promptly replied, "But the horse of Hazrat Sulaiman عليه السلام did have wings". This witty reply pleased the Prophet ﷺ and made him smile.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was the only virgin wife of the Holy Prophet ﷺ. She was first engaged to Jubair s/o Mut'am but after the death of Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا, Hazrat Khawla, with the permission of the Holy Prophet ﷺ approached Hazrat Rooman to request her to give the hands of Sayyidah Ayesha for the Holy Prophet ﷺ. When Hazrat Abu Bakr was told about it, he said he had already promised her to Jubair, any move against it would be breach of promise. Any how, Jubair himself came and withdrew himself from the engagement as he thought that after his marriage with Sayyidah Ayesha رضی اللہ تعالیٰ عنہا, Islam would enter his house thus jeopardizing his religious pursuits.

Subsequent to this incident, the Holy Prophet himself asked Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ for Sayyidah Ayesha's hand. This astonished Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ as he and the Holy Prophet were brothers in Islam. He asked, "Is it permissible in Islam to marry the daughter of one's brother in faith?". "Yes, marriage with the children of one's brother in faith is permissible", said the Holy Prophet ﷺ.

Hazrat Abu Bakr's happiness knew no bounds when he thought that his daughter would become the wife of Holy Proph ﷺ. He took no time in accepting the

proposal. So in the month of Shawwal, Sayyidah Ayesha was married to the Holy Prophet ﷺ and 500 Dirham fixed as mehr.

The Holy Prophet ﷺ saw twice Sayyidah Ayesha رضی اللہ تعالیٰ عنہا in dreams before her marriage. He saw her wrapped in silken cloth and someone spoke to him that she was his wife. When he uncovered her face he found that it was Sayyidah Ayesha رضی اللہ تعالیٰ عنہا. The Holy Prophet ﷺ said in the dream that if it was from Allah then it will come true. It was due to this Divine inspiration that the Holy Prophet ﷺ took the initiative.

Once a plague broke out in Arabia in the month of Shawwal as a result of which thousands of people lost their lives. The Arabs started to deem this month as an inauspicious month. No functions or gatherings were held in this month. However, Hazrat Ayehsa رضی اللہ تعالیٰ عنہا's marriage was solemnized in the month of Shawwal which caused the people to give up their superstitious thoughts.

Undoubtedly, the marriage of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was a symbol of simplicity and grace. It is narrated by Hazrat Atia that Hazrat Ayesha رضی اللہ تعالیٰ عنہا was playing with her friends when her nurse came there and took her along. Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ solemnized the marriage of his daughter calmly and peacefully. Hazrat Ayesha says she was not aware of having been married to the Holy Prophet ﷺ at such an early age. It was at this stage that Sayyidah Ayesha's mother stopped her from going outside. And with this advice, Sayyidah Ayesha understood that she was now married.

After his marriage with Sayyidah Ayesha, the Holy Prophet ﷺ stayed in Mecca for three years. Thereafter, the Muslims started migrating to Madinah. Hazrat Abu Bakr also requested the Holy Prophet to permit him to leave Mecca. He was asked to wait as some companion might go with him. This gave Hazrat Abu Bakr a hope that he might accompany the Holy Prophet ﷺ. All the

preparations to leave Mecca for Madinah were made.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and all the members of family were asked to stay back in Mecca for some time. When the Holy Prophet ﷺ and Hazrat Abu Bakr reached Madinah, Hazrat Zaid bin Harisa along with Hazrat Abu Rafi and Hazrat Abdullah were sent to bring the rest of family members. For this purpose, they were given two camels and 500 Dirhams.

Sayyidah Fatima رضی اللہ تعالیٰ عنہا, Sayyidah Umme Kulsoom رضی اللہ تعالیٰ عنہا, Sayyidah Saudah رضی اللہ تعالیٰ عنہا, Hazrat Umme Aiman and Hazrat Usama s/o Zaid were brought by Hazrat Zaid s/o Harisa whereas Abdullah s/o Areeqat brought Abdullah s/o Abi Bakr, Hazrat Umme Rooman رضی اللہ تعالیٰ عنہا, Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Asmaa d/o Abi Bakr. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and her mother both travelled in a litter on the camel. Unfortunately, the camel went out of control on the way which created a distressed situation for the Holy ladies. Hazrat Umme Rooman could not help shouting, "Oh my daughter, oh my bride!" Allah, the Omnipotent saved them from any mishap. When the caravan reached Madinah, the Holy Prophet ﷺ was awfully busy in overseeing the construction activity going on at the Holy Prophet's mosque.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا went with her relatives to her father's house. The climate of Madinah neither suited her nor her father. Both of them fell ill. When Sayyidah Ayesha recovered from ailment, Hazrat Abu Bakr asked the Holy Prophet when will he take his bride home. The Holy Prophet ﷺ replied that right now he did not have the requisite money to pay for "Mehr". Hazrat Abu Bakr offered him 500 Dirham on loan which he accepted. The money of Mehr was sent to Sayyidah Ayesha.

One day when Sayyidah Ayesha was playing on the swing, she was brought in by her mother and made at ease. The Ansar women decorated her as a bride. In the

morning when the Holy Prophet visited them, Hazrat Umme Rooman handed her daughter over to him. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was nine years old at that time.

In the Battle of Uhud (in the 3rd year after Hijra), the tables of war were turned against the Muslims. When the rumour of the Holy Prophet's martyrdom spread, Sayyida Safia, Sayyidah Fatima and other Muslim ladies blindly rushed towards the battlefield. They heaved a sigh of relief when they saw the Holy Prophet ﷺ alive. They also washed and nursed the Holy Prophet's wounds. It is narrated in Sahih Bukhari that Sayyidah Ayesha filled her water-bag and served the wounded soldiers. The distinguished companions of the Holy Prophet ﷺ flocked around him before they left for Madinah. It is narrated by Imam Ahmed bin Hambal that during the Khandak Battle, Sayyidah Ayesha used to go outside to see the soldiers of Allah fighting. She also begged permission to take part in other Battles but the Holy Prophet did not permit. It is narrated in Sahih Bukhari that at night she used to go to the graveyard to offer Fateha. It proved that the Holy Wives were brave and fearless by nature.

The life of Holy Prophet ﷺ was laced with simplicity. For months together no fire was lit in the stoves. Starvation was the common feature of his life. The grains and dates which were given to Holy Wives were hardly sufficient. When they saw that the victories of Muslims kept on increasing and the booty had been collected so abundantly then they requested the Holy Prophet ﷺ for an increase in their allowance which he did not like. He did not go to anyone of them for one month and retired to the upper storey of Hazrat Ayesha's chamber. The hypocrites were just waiting for something to happen. For the sake of mischief they spread the rumour that the Holy Prophet ﷺ had divorced all his wives. This caused grief and concern to the companions of the Holy Prophet ﷺ. Hazrat Umar رضی اللہ تعالیٰ عنہ went to the

Holy Prophet ﷺ and asked, "Have you divorced your wives"? The Holy Prophet ﷺ replied in negative. He then went to all other companions and told them the good news. He then went in accordance with the Divine Commandment first to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and gave her the option to choose between Allah and His Messenger ﷺ and the luxuries of the world. She opted for the former and surrendered the luxuries . All other Holy Wives followed suit (Sura Al-Ahzab, verses 28-29)

The Holy Prophet ﷺ usually visited the Holy Wives after Asr prayers. Once he stayed a bit longer than usual with Sayyidah Zainab رضی اللہ تعالیٰ عنہا. On enquiry it was found out that the Holy Prophet ﷺ had honey at Sayyidah Zainab's dwelling. Sayyidah Ayesha suggested to Sayyidah Hafsa that when the Holy Prophet ﷺ comes out we should ask him whether he had Maghafir (it is a flower with pungent smell). Then if he says Sayyidah Zainab had given him honey we should say may be the bee had sucked juice from this plant. So when the Holy Prophet ﷺ visited Sayyidah Ayesha she asked him this question and he answered as expected. Similar question was asked by Sayyidah Hafsa and Sayyidah Safia. This upset the Holy Prophet who refused to eat honey when he visited Hazrat Zainab next time. On this, the following Verses were revealed:

"Oh Prophet! Why do you forbid for yourself what Allah has made lawful for you, seeking the pleasure of your wives? And Allah is Forgiving, Merciful (Sura Al-Tahreem , Verse I)."

Many events in Sayyidah Ayesha's life constitute a significant part of Islamic history. One of these was the incident of Ifk when Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was falsely accused of immorality. This occurred when the campaign was going on against Banu Mustaliq. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was accompanying the Holy Prophet ﷺ on this campaign, travelling on her camel. Once she dismounted

to attend to the call of nature. When she returned she noticed that she had lost the necklace which she had borrowed from Sayyidah Asmaa. She was greatly upset by this loss and retraced her steps to find it. After hectic efforts she found it and immediately returned to the camp. She found that the Army of Islam had already left.

As Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was lean and thin, the camel driver could not know whether she was in the litter or not when he tied it on the camel's back. As she was tired, she sat down, wrapped herself up in her own sheet and went to sleep.

The custom prevailed at that time that one man used to walk behind the caravan so as to see if anything was left. This time Hazrat Safwan رضی اللہ تعالیٰ عنہ s/o Mu'attah had been deputed to do so. It was almost morning when Hazrat Safwan reached there and saw Sayyidah Ayesha رضی اللہ تعالیٰ عنہا lying there. He exclaimed, "Truly to God we belong and to Him we return." On hearing this voice Sayyidah Ayesha woke up and covered her face immediately. He made her sit on the camel and led the camel while walking. By noon they joined the caravan. The hypocrites who were always waiting for an opportunity to pollute the minds of the Holy Prophet ﷺ were extremely happy over this incident. When their leader Abdullah s/o Ubair saw Sayyidah Ayesha coming with Hazrat Safwan, he began to spread the rumour that God forbid! Sayyidah Ayesha did not remain chaste. This propaganda did leave an unpleasant impact on the minds of some devoted Muslims.

Although the rumours were baseless and unfounded yet Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was greatly upset by the accusations levelled against her by the hypocrites and she fell ill. On being recovered slightly, she shifted to her mother's house. The Holy Prophet ﷺ said, "Allah Himself will testify to the chastity of Sayyidah Ayesha".

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا glorified Allah when an

Ansari woman entered and started mentioning false accusations. On enquiry whether her father and the Holy Prophet ﷺ had heard the talk the answer was given in affirmative and with that she swooned.

On regaining consciousness, Sayyidah Ayesha رضی اللہ تعالیٰ عنہا fell a prey to high fever. Her mother covered her up with a blanket. When the fever subsided she started weeping so much that her eyes were over flown with tears. She could neither stop crying nor could sleep. When Sayyidah Zainab رضی اللہ تعالیٰ عنہا was asked by the Holy Prophet ﷺ about the affair she swore by Allah that she did not know anything except goodness about Sayyidah Ayesha رضی اللہ تعالیٰ عنہا. When the Holy Prophet ﷺ asked Hazrat Bareerah, the maid servant of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا, she replied., "I know Sayyidah Ayesha رضی اللہ تعالیٰ عنہا to be faultless just like a goldsmith knows pure gold to be faultless." Sayyidah Ayesha رضی اللہ تعالیٰ عنہا had cried for two nights and one day when the Holy Prophet ﷺ came and uttered a few words of advice to her. She said, "Even if I claim to be innocent, even then you would not believe me. Mine and your case is similar to that of Hazrat Yousuf's father when he said:

"My course is comely patience and it is Allah whose help is to be sought in that predicament which you describe". Sayyidah Ayesha said, " I am patient in the best manner and repose my trust in Allah to come to my rescue against your allegations". After this, she turned around and laid down on her bed. Meanwhile revelation came down on the Holy Prophet ﷺ in which Allah Himself exonerated Sayyidah Ayesha رضی اللہ تعالیٰ عنہا from the false charges: "Why did not the believers, men and women, when you heard it, think good of their own folk, and say it is a manifest untruth".(Sura Al-Noor)

The above verses made the hypocrites gloomy and the simple-minded people embarrassed who believed in rumours. They approached the Holy Prophet ﷺ and begged to be pardoned. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and her

parents heaved a sigh of relief. Hazrat Rooman, the mother of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا asked the latter to thank the Holy Prophet ﷺ to which Hazrat Ayesha رضی اللہ تعالیٰ عنہا held her head up. She proudly said that she was grateful to none but Allah, the most Merciful, who exonerated her.

Once the Holy Prophet spent a night at Sayyidah Ayesha's apartment. He was sure that she was asleep, so he got up and went to the graveyard. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was wide awake. She put on her sheet and followed the Holy Prophet ﷺ to the graveyard. When the Holy Prophet ﷺ went back home, she followed him walking as fast as the Holy Prophet did. Back home, she quickly laid down on her bed. When the Holy Prophet ﷺ entered, he found her breathless. He asked her why she was panting to which she replied that it was nothing. The Holy Prophet ﷺ asked her to tell otherwise Allah will reveal on him. Then she told the whole story. On hearing this, the Holy Prophet ﷺ beat his blessed chest exclaiming, "You really believed that Allah and His Messenger would curtail your right". It was Hazrat Jibraeel to convey me the order of Allah to go to Jannatul Baqi and pray for the forgiveness of those who are buried there. I did not wake you up deliberately that you might feel disturbed on being left alone."

The Holy Prophet ﷺ loved Sayyidah Ayesha رضی اللہ تعالیٰ عنہا the most as she had countless virtues and gingling qualities. It transpires from this statement which is narrated in Masnad-e-Abi Daud: "Oh Lord! I try my best to treat my wives equal but forgive me what is beyond my control i.e. my love for Sayyidah Ayesha رضی اللہ تعالیٰ عنہا". Once Amr s/o A'as questioned the Holy Prophet ﷺ whom he loved the most. The Holy Messenger replied, "It is Ayesha رضی اللہ تعالیٰ عنہا". He again said, "I was asking about men". The Holy Prophet ﷺ replied, "It is Ayesha's father Hazrat Abu Bakr I love the most." Hazrat Ayesha رضی اللہ تعالیٰ عنہا too,

loved the Holy Prophet intensely. Once, the Holy Prophet went somewhere at night. When Sayyidah Ayesha found the Holy Prophet missing, she got worried and searched him in every corner in darkness. At last, she touched the Holy foot of the Holy Prophet ﷺ who was busy in worshipping. She was delighted to find the Holy Prophet ﷺ.

When the Holy Prophet ﷺ put on Ahram or put it off, it was Sayyidah Ayesha who would apply the perfumes. Once she lost her necklace, the Holy Prophet ﷺ deputed some of his companions to search it. Once time for prayers had come but there was not a drop of water to make ablution so people offered prayer without ablution. The matter was reported to the Holy Prophet ﷺ which followed the holy verses concerning Tayamum. Hazrat Usaid s/o Hudair attributed these verses to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا who had already many excellencies. Once the Holy Prophet ﷺ went to the mosque with a blanket on his body. One of the distinguished companions said, "There are spots on the blanket". The Holy Prophet ﷺ sent the blanket to Sayyidah Ayesha who removed the spots with her own hands, dried it up and sent it back to the Holy Prophet ﷺ.

The Muslims would send the Holy Prophet ﷺ gifts whenever he would stay with Sayyidah Ayesha رضی اللہ تعالیٰ عنہا. The other Holy Wives did not like this and sent Hazrat Umme Salamah to talk to the Holy Prophet ﷺ. The latter said to her, "Do not say anything against Sayyidah Ayesha رضی اللہ تعالیٰ عنہا. Out of all my wives, revelation was sent down on me only under her blanket".

Hazrat Umme Salamah sought forgiveness and went back. When Hazrart Fatima رضی اللہ تعالیٰ عنہا came, the Holy Prophet ﷺ said to her, "Oh Daughter! Do you not love what I love?" Sayyidah Fatima said, "Yes". Then you love Ayesha, too, " he told her". She then went away.

Then Sayyidah Zainab رضی اللہ تعالیٰ عنہا talked in a bold manner to prove that Sayyidah Ayesha did not deserve

that much attention. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was listening to all what Sayyidah Zainab رضی اللہ تعالیٰ عنہا had to say. She looked towards the Holy Prophet to seek permission to answer who nodded in affirmative. Sayyidah Ayesha replied in such a way that Sayyidah Zainab became silent. The Holy Prophet ﷺ smilingly looked towards Sayyidah Ayesha and remarked, "Well, she is Hazrat Abu Bakr's worthy daughter after all. Is n't she?."

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا accompanied the Holy Prophet on his last Hajj. She sprayed perfume on the pilgrim's garb. When the Holy Prophet ﷺ made a sojourn at "Sarf", she started menstruating. When the Holy Prophet came to her he found her in tears and distress. He consoled her by saying that Allah has ordained this thing for all of Hazrat Adam's daughters. He told her to perform all rites except Tawaf of Khana Kaaba.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا performed all the rites of Hajj and she was purified in Mina, she went to Mecca for Tawaf-e-Kaaba.

The Holy Prophet ﷺ left this transitory world in the month of Rabiul Awal. His ailment lasted for 13 days. When his disease prolonged and things became worse, he requested his wives to permit him to stay at Sayyidah Ayesha's house to enable her to nurse him. The other Wives happily agreed to do so. Thus the Holy Prophet stayed at Sayyidah Ayesha's apartment till he breathed his last. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا would recite the four Surahs beginning with 'Qul' and blow her breath on the blessed hands and sacred body of the Holy Prophet ﷺ. During the departing moments, he had become so weak that he would like to lean on Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and then lost consciousness. On regaining consciousness, the Holy Prophet ﷺ looked up and said, "Oh Allah, unite me with the most exalted companion".

Hazrat Abdur Rehman s/o Hazrat Abu Bakr came

to see the Holy Prophet ﷺ with a Miswak in his hands. When Sayyidah Ayesha رضی اللہ تعالیٰ عنہا felt that the Holy Prophet was interested in Miswak she took it from her brother's hands and softened it for the Allah's Messenger who brushed his teeth very well with it. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا took it as a matter of great Pride that Allah caused her lips to touch his on the final day of his worldly life.

When the Holy Prophet ﷺ departed for the eternal world, it was Monday and the day of Sayyidah Ayesha's turn. The Holy Prophet ﷺ rested his head in Sayyidah Ayesha's lap. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was extremely obedient to her exalted husband. She would always do whatever she was asked to do to please the Holy Prophet ﷺ. She was considerate towards her relatives. She strictly followed the rules of Hijab. Once Ibne Ishaque came to see her, she immediately veiled herself. Ibne Ishaque said, "There is no need for you to veil yourself since I am blind". Sayyidah Ayesha replied, "But I am not blind. I can see you".

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا remained always contended with the least provisions. She least cared for the worldly comforts. She was extremely generous and affectionate to the paupers. Once her nephew Abdullah s/o Zubair sent her a bag having one lac Dirhams. She distributed them among the poor without wasting a second. She was fasting on that day and when the time for 'Iftar' approached near her maid servant said to her, "Oh Mother of the Faithfuls! You should have kept some Dirhams to purchase some meat". She said, "I would have kept some money had you reminded me then".

It is narrated by Urwah s/o Zubair that once someone sent 70,000 Dirhams to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا which she immediately distributed among the poor. Her nephew Hazrat Abdullah s/o Zubair remained worried about the extraordinary generosity of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا lest she fall a prey to any financial stringency. He

therefore wanted that someone should stop her from spending so much. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا disliked this talk the most and swore not to talk to him in future. However, she expiated the oath and became on talking terms with her nephew again.

It is narrated by Ibne Saad that Sayyidah Ayesha sold her house to Ameer Muawiyya and distributed all the proceeds in the name of Allah. Sayyidah Ayesha was deadly against backbiting. She never insulted or halted anyone throughout her life. She ever over- estimated the traits of her co-wives. One of the distinguished Companions of the Holy Prophet ﷺ, Muhammad s/o Ash'ath sent a fur coat as a gift to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and requested her to wear it. She did not show any resistance in accepting the gift.

One day Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was keeping fast. She had nothing at her home to break her fast except a piece of bread. A woman beggar passed by and asked her alms. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا asked her maid servant to give the bread to the beggar. She resisted but Sayyidah Ayesha ordered her again to give the bread away. Soon after that, someone sent some goat meat to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا as gift. She then told her maid servant, "See! Allah has sent us something better than bread". (Moatta Imam Malik)

Once Sayyidah Ayesha said, "I do not fill my belly lest I start weeping. One of her students asked, "Why it is so". She said, "I am reminded of the condition in which the Holy Prophet left this world. By God, he never ate bread and meat twice a day." It is said that although Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was literate yet she could not write herself. Her nephew Urwah s/o Zubair and some other Sahaba used to write whatever Sayyidah Ayesha رضی اللہ تعالیٰ عنہا had heard from the Holy Prophet ﷺ. This compilation was unfortunately destroyed in the Battle of Hirra. He greatly lamented over this loss and wished that he could

have given his whole family wealth and friends in exchange for these books. Umrah d/o Abdur Rehmanm was one of Sayyidah Ayesha's students who was brought up by Sayyidah Ayesha and was taught all the religious sciences. The Caliph Umar s/o Abdul Aziz advised his Governor in Madinah Abu Bakr Muhamad s/o Amru s/o Hizam who was also the nephew of Umrah d/o Abdur Rehman to jot down the knowledge of Umrah and Qasim s/o Muhammad i.e. (best narrators) to put the treasure of Ahadith at one place and discipline them in black and white.

Qasim s/o Muhammad was an orphan and was brought up by Sayyidah Ayesha رضی اللہ تعالیٰ عنہا. He was a distinguished scholar and one of Sayyidah Ayesha's disciples.

She was thoroughly well-versed with the sciences of Hadith, Fiqh, Poetry, Arabian History, Genealogy and Medicine. She achieved the highest pedestal not only by listening keenly to whatever the Holy Prophet ﷺ said but also by learning the minutest details of religious knowledge through research and inquisitive pursuits.

Once some one asked about the auspicious manner of Holy Prophet's talking. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا said, "It was not like any of you. His speech was so clear and transparent that anybody could count the words spoken by him if he wished to do so".

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was par excellent in her knowledge and intelligence when compared to the other Holy Wives and all the Sahaba Karam (Distinguished companions of the Holy Prophet ﷺ) . According to Hazrat Ameer Muawiyah, he had not seen more intelligent, more eloquent and more transparent orator than Sayyidah Ayesha رضی اللہ تعالیٰ عنہا. It is stated by Hazrat Abu Musa Ash'ari that there never arose such a situation that Sayyidah Ayesha رضی اللہ تعالیٰ عنہا would not have given the most appropriate answer to a difficult question.

It is stated by Imam Zahri that Sayyidah Ayesha

رضی اللہ تعالیٰ عنہا was the most knowledgeable among the people. The senior Companions used to consult her. Urwah s/o Zubair says that Sayyidah Ayesha was the most scholarly woman of her time with regard to Quran and other sciences. According to Imam Zahri, Sayyidah Ayesha's knowledge would surpass the learning of all males and Holy Wives if put together.

Once someone quoted Hazrat Abu Huraira saying that woman, house and horse are filthy things. She said, "Abu Huraira heard only half of the version. When he came, the Holy Prophet had already uttered the first sentence. It was like this that Jews believe that misfortune lies in woman, house and horse.

When Hazrat Abu Saeed Khudri was about to die he wore new clothes and said, "The Holy Prophet said that a Muslim will be raised in the same dress which he will be wearing." When Sayyidah Ayesha heard this she said, "May Allah take pity on Abu Saeed! By dress, the Holy Prophet meant the good actions".

At the time of sad demise of Holy Prophet ﷺ, Sayyidah Ayesha's age was only 18 years. She spent the remaining 48 years as a widow, profusely engaged in disseminating religious knowledge in every nook and corner of the Islamic world. 2210 Ahadith have been narrated by her. One fourth of the Islamic rulings is quoted by her, her name is taken along with Hazrat Umar رضی اللہ تعالیٰ عنہ, Hazrat Abdullah Bin Masood رضی اللہ تعالیٰ عنہ and Hazrat Abdullah Bin Abbas رضی اللہ تعالیٰ عنہما.

The number of her students is nearly 200. Some of them are:

Hazrat Abu Huraira, Hazrat Abu Musa Ash'ari, Hazrat Abdullah bin Abbas, Hazrat Abdullah bin Umar, Hazrat Amru bin Al Aas, Hazrat Abdullah bin Zubair Qasim bin Muhammad bin Abi Bakr, Aisha binteTalha, Imam Tahi.

She possessed a refined taste for literature and

oratory. She delivered marvellous speeches during the Battle of Camel which are known for their effectiveness and forcefulness as given below:

"Oh People keep quiet. I have a right over you like a mother has over her children and I am honoured to give you good advice.Allah's noble Messenger breathed his last with his head in my lap. I am his most beloved wife.

Allah has protected me from every assault and it is because of me that the regulation regarding Tayammum was sent down. My father was the third Muslim in the world and he was the second out of the two in the cave of Thaur. He was the first to be called by the honorary title of Siddiq. The Holy Prophet ﷺ was very much pleased with him and had made him his successor."After the departure of Holy Prophet ﷺ, it was my father who controlled the situation and stopped hypocrisy. He took charge of everything that was in shambles. He repaired what was damaged, cured the diseases and arranged water for those who were thirsty and tied your goods to a bundle till he was summoned by his Lord".

Sayyidah Ayesha was a devoted worshipper of Allah. She never missed any prayer including Tahajjad and Ishraq. She regularly kept fasts and always offered Nafal Prayers. She performed Haj every year. She set up a tent between Hira Hill and Sabeer where she delivered the sermons to the benefit of knowledge mongers. Once a few jews presented themselves to the Holy Prophet ﷺ and greeted him with Assamo Alaik (May you perish) instead of Assalamo Alaikum (Peace be upon you). Sayyidah Ayesha رضی اللہ تعالیٰ عنہا answered them, "May you be perished, Allah's curse be on you!" The Holy Prophet stopped Sayyidah Ayesha saying, "Ayesha! do not use bad language. Allah likes politeness".

The death of Hazrat Ja'fer caused mourning among the females. Some one informed the Holy Prophet ﷺ about this. He said, "Stop them from mourning". On

complaining again, the Holy Prophet ﷺ ordered, "the women be silenced". When the women still did not stop mourning, the Holy Prophet ﷺ said, "Throw dust in their faces". At this time, Sayyidah Ayesha said angrily, "May your nose be smeared with dust, neither you do as directed nor you stop upsetting the Holy Prophet ﷺ".

It was scorching heat and the Holy Prophet was mending shoes at home. Drops of sweat shone on the Holy Prophet's noble brow. It made Sayyidah Ayesha exclaim, "I wish Urwah had seen you in this state whose couplets describe you exactly as:

"Had the people of Egypt heard the fame of your beauty then they had not spent their wealth on purchasing Yousuf. And had the friends of Zulaikhah seen the shine of your lustrous brow, they had not cut their fingers but their hearts in pieces".

After the death of Holy Prophet ﷺ , when Hazrat Abu Bakr was installed as a Caliph, the Holy Wives wanted to send Hazrat Usman as their representative before him for the distribution of inherited property. Sayyidah Ayesha said on this occasion, "The Holy Prophet ﷺ had said in her life that no one would be my heir after my death and all my left out property would be propitiatory offerings". This silenced the Holy Wives. The sources from where the Holy Prophet ﷺ met the needs of Holy Wives, Hazrat Abu Bakr also met the expenditure through those sources during his Caliphate.

In 13 A.H., Sayyidah Ayesha's father Hazrat Abu Bakr left this world and Hazrat Umar became the Caliph. He fixed the monthly stipend of each Holy Wife as ten thousand Dirham but twelve thousand in case of Sayyidah Ayesha as she was the most beloved wife of the Holy Prophet ﷺ.

When Iraq was conquered, a small box containing jewels was sent to Hazrat Umar as booty. He sent it to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا with the permission of people.

Sayyidah Ayesha said, "Oh Allah! After the Holy Prophet, Hazrat Umar has done great favours to me. It is my wish that I may not remain alive for accepting such gifts".

When Hazrat Umar was about to leave this world he sent his son Hazrat Abdullah to Sayyidah Ayesha to seek her permission to be buried by the side of Holy Prophet ﷺ. Sayyidah Ayesha said, "I had reserved this place for my burial but I surrender in favour of Hazrat Umar". It is because of the exemplary sacrifice of Sayyidah Ayesha that Hazrat Umar رضی اللہ تعالیٰ عنہ is resting today by the side of Holy Prophet ﷺ.

It is narrated by Hazrat Abu Musa Asha'ry that the Holy Prophet ﷺ once said, "Sayyidah Ayesha رضی اللہ تعالیٰ عنہا has superiority over other women as Sureed (curry mixed with bread) has over other foods". Her upbringing under the benign care of the Holy Prophet ﷺ, raised her to those enviable standards of morality and ethics which a common person can hardly achieve. She was highly meditative, generous, sympathetic, contended and kind hearted.

Muawiya s/o Khadeej had murdered the brother of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا Muhamad s/o Abi Bakr. She therefore hated him like anything. But when she heard about the kind behaviour of Muawiya with his subordinates in the battlefield and his helping attitude towards the needy, she completely changed her thinking and said, "God forgive me. I can no longer be hostile with a person who has so many traits no matter he has killed my brother." I heard the Holy prophet ﷺ praying, "One who shows tenderness to my followers you should also be kind to him and the one who is harsh in his attitude should be dealt with accordingly."

When Sayyidah Ayesha رضی اللہ تعالیٰ عنہا fell sick Hazrat Ibne Abbas came to see her. At first she was not prepared to see him as she thought he would praise her but when

some one said that he is the Holy Prophet's cousin and holds an outstanding rank among the Muslims then she allowed him to come in. As soon as he entered the room he asked how she was. She replied, "If I am God-fearing, then I am well". Hazrat Ibne Abbas said, you will Inshallah always be well and safe. You are the Holy Prophet's wife. He did not marry any other virgin except you. Your exoneration was sent down from heaven. You will Inshallah be united with the Holy Messenger and Hazrat Abu Bakr.You need not worry." After this, he left. Then came Hazrat Abdullah s/o Zubair. Sayyidah Ayesha said, "The son of Abbas was here who praised me. I simply wish to be forgotten. Then she willed before him to be buried along with other Holy Wives so that she should not be preferred above the other Wives.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا passed away on 17th Ramzan 58 A.H. during the rule of Hazrat Ameer Muawiyah. Hazrat Abu Huraira led her funeral prayers. All the people were greatly grieved by her sad demise. Hazrat Abdullah s/o Umar said that all those were sad whom she had been a mother.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا had willed that she should be immediately buried after her death. She was buried in the same night after Night Prayers in Jannatul Baqi. People from every nook and corner thronged in and there was such a rush of people as had not been seen before.

Hazrat Abdullah s/o Abdur Rehman, Qasim s/o Muhammad, Abdullah s/o Ateeq, Urwah s/o Zubair lowered her body into the grave.

May Allah, The Merciful, the Benevolent, the Compassionate shower innumerable blessings on the departed noble soul! Ameen.

Given below are singular traits of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا which no other Holy Wife possessed:

1. She was the only virgin woman who was

married to the Holy Prophet ﷺ;
2.Hazrat Jibraeel met the Holy Prophet in the appearance of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and requested him to marry Sayyidah Ayesha رضی اللہ تعالیٰ عنہا;
3. The Great Allah exonerated Sayyidah Ayesha رضی اللہ تعالیٰ عنہا through revelation.
4. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا was the only wife who used to be with the Holy Prophet ﷺ at the time of revelation..
5. It was the day of Sayyidah Ayesha's turn when the Holy Prophet ﷺ left this world.
6. When the Holy Prophet ﷺ breathed his last, his head rested in the lap of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا.
7. It was the chamber of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا which was converted into the burial place of the Holy Prophet ﷺ.
8. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا saw Hazrat Jibraeel with her own eyes.

SAYYIDAH HAFSA رضی اللہ تعالیٰ عنہا

It has been narrated by Hafiz Abdul Bar in Al-Istiab that once Hazrat Jibraeel said to the Prophet ﷺ, "Sayyidah Hafsa is a devout worshipper and fasts frequently. She will be the Holy Prophet's wife even in Paradise". Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Hafsa رضی اللہ تعالیٰ عنہا loved each other like sisters and would help each other in many affairs.

SAYYIDAH HAFSA رضی اللہ تعالیٰ عنہا

Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was the daughter of the second Caliph of Islam, Hazrat Umar Farooq رضی اللہ تعالیٰ عنہ. Her genealogy is as under:

'Hafsa d/o Umar s/o Khattab s/o Nufail s/o Abdul Uzza s/o Rabah s/o Abdullah s/o Qarata s/o Zarah s/o Adi s/o Ka'ab s/o Luwway.

Her mother's name was Zainab binte Ma'zoon, sister of the famous Companion of Prophet ﷺ, Hazrat Usman bin Ma'zoon رضی اللہ تعالیٰ عنہ.

Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was born five years prior to the first call. At that time the Quraish were busy with the reconstruction of the Holy Ka'bah. When Hazrat Umar رضی اللہ تعالیٰ عنہ accepted Islam, his whole clan entered into the true religion. It was during those days that Sayyidah Hafsa رضی اللہ تعالیٰ عنہا also embraced Islam.

Bani Adi tribe was linked to the descendants of Hazrat Muhammad ﷺ. In case of disputes amongst the tribes, the envoys of Bani Adi were dispatched to resolve their disputes and their verdict was taken as final. Before the advent of Islam, the uncle of Sayyidah Hafsa رضی اللہ تعالیٰ عنہا, who was brother of Hazrat Umar bin Al Khatab, رضی اللہ تعالیٰ عنہ, was elevated to this ambassadorial position. He was well-versed in understanding the matters. Moreover, he was one of the seventeen eminent scholars of the Quraish.

Sayyidah Hafsa's رضی اللہ تعالیٰ عنہا mother also hailed from a noble family and was one of the people who first embraced Islam. Though, most of the people of that time were ignorant of the teachings of Hazrat Ibrahim علیہ السلام، the tirbe of Hazrat Umar رضی اللہ تعالیٰ عنہ still possessed the knowledge of those teachings. He did not eat any meat, which was slaughtered in the name of idols; he preached the people against worshipping the idols. When Hazrat Umar رضی اللہ تعالیٰ عنہ

accepted Islam at the age of twenty- seven, his whole clan followed suit. Hence Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was groomed in this atmosphere and acquired the qualities of selflessness, courage and straightforwardness. At that time she was only ten years old.

Sayyidah Hafsa was first married to Hazrat Khunais bin Huzaifa رضی اللہ تعالیٰ عنہ, a respectable person from the tribe of Banu Sahm, who had accepted Islam in its very initial stage. He and Sayyidah Hafsa رضی اللہ تعالیٰ عنہا had migrated to Abyssinia six years before Hijra and returned to Mecca shortly before the Holy Prophet's ﷺ migration to Madinah. They then performed Hijra to Madinah.

Hazrat Khunais رضی اللہ تعالیٰ عنہ was an excellent fighter. He had participated in the Battle of Badr in 2 A.H. and one year later in the Battle of Uhud in which he sustained serious wounds. He was taken back to Madinah for treatment, but he could not survive and attained the glory of martyrdom.

Thus Sayyidah Hafsa رضی اللہ تعالیٰ عنہا became a widow. When her waiting period was over, Hazrat Umar Farooq رضی اللہ تعالیٰ عنہ started to look for a second husband for his daughter. He approached Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ to take her into his marriage, but he kept silent. Hazrat Umar رضی اللہ تعالیٰ عنہ was disappointed and went away. This was also the time when Sayyidah Ruqayya رضی اللہ تعالیٰ عنہا, daughter of the Final Messenger ﷺ and wife of Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ had passed away. So Hazrat Umar رضی اللہ تعالیٰ عنہ asked him whether he would be interested in marrying Sayyidah Hafsa رضی اللہ تعالیٰ عنہا. Hazrat Usman رضی اللہ تعالیٰ عنہ promised to think about it.

In this state of despair, Hazrat Umar رضی اللہ تعالیٰ عنہ narrated the attitude demonstrated by his Companions to The Holy Prophet ﷺ who consoled him and said: "Hafsa would be married to a person better than Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ and Hazrat Usman رضی اللہ تعالیٰ عنہ would get a wife who would be better than Hafsa رضی اللہ تعالیٰ عنہا". After a few days

the Holy Prophet ﷺ himself mentioned his desire to marry Sayyidah Hafsa رضی اللہ تعالیٰ عنہا and gave his own daughter Sayyidah Umme Kulsoom رضی اللہ تعالیٰ عنہا in marriage to Hazrat Usman رضی اللہ تعالیٰ عنہ, due to which Hazrat Usman رضی اللہ تعالیٰ عنہ was called "Zun-Nurain", since he had the honour of marrying two daughters of the Holy Prophet Sallalaho Alyhe Wasalam. After the marriage was solemnized, Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ met Hazrat Umar رضی اللہ تعالیٰ عنہ and told him that the only reason for not accepting his offer was that the Holy Prophet ﷺ had already shown interest in her and he did not like to disclose the secret.

Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was very sincere, submissive, caring and a truly devoted wife. She was very rigid and faithful in fulfilling her religious obligations and rituals. The qualities of cheerfulness, boldness and courage were also imbibed in her nature. It is narrated in Musnad-e-Ahmad that Sayyidah Shifa رضی اللہ تعالیٰ عنہا was deputed by Prophet ﷺ to teach her reading and writing. She also acquired from her the knowledge of curing insect bites. She gave ideal solutions to problems being faced by the women of that time. She would often enquire from the Holy Prophet ﷺ about some delicate religious topics and retain the answers in her memory.

Hazrat Umme Mubashir Ansaria رضی اللہ تعالیٰ عنہا narrated that once Allah's Messenger stated: "I hope my Companions of Hudaibiya shall not be made to enter Hell."

Sayyidah Hafsa رضی اللہ تعالیٰ عنہا disagreed and quoted a verse from the Holy Qur'an: "There is not one of you who may not pass over the Hell, there is necessarily a decided thing for your Lord." (Surah Al-Maryam,Verse-71). Allah's Messenger ﷺ said, "That was correct". She further stated Allah's words: "Then We shall save the God fearing; and will leave the unjust in it falling on their knees." (Surah Al-Maryam (Verse 72). Allah's Mesenger ﷺ said, "That was correct".

Due to constant rains and thunderstorms, holes and cracks had appeared in the walls of Ka'aba. Each year the rains aggravated the situation. This situation had been continuing for the last thirty-five years. The Quraish of Mecca thought of repairing and reconstructing the Ka'aba many times, but they could not dare do so as they were apprehensive of the wrath of Almighty Allah – Who might not like their act of demolishing the building of the Ka'ba and repairing it. However, they were always concerned about it and kept on finding out ways and means to do this job.

Incidentally, a trader from Rome named Yaqoom, whose boat was destroyed by cyclone, landed at Jeddah. He was a renowned civil engineer. When the people of Mecca came to know about him, they sent Waleed bin Mughira to contact him and inquire about his willingness to repair the Ka'aba. The meeting with Yaqoom was successful and he agreed to do the job. Different Quraish Tribes joined hands in demolishing the walls of the Ka'aba but none of them dared initiate the work as they were afraid of the wrath of Allah. At last, Waleed bin Mughira came forward hesitantly and demolished a portion of the wall near Rukn-e-Yamani. The work was stopped forthwith. Every one present there was waiting for the consequences to be faced by Waleed bin Mughira. Next morning, people came out from their houses to know the fate of Waleed. But when they saw him in a safe and sound condition, their fear was gone, and they again started demolishing the walls of the Ka'aba as per agreement, which was extended in respect of the reconstruction of the Ka'aba. When the four walls of Ka'aba were constructed, the question of placement of Hajr-e-Aswad arose. Every Quraish Tribe considered it as its right to perform this sacred job.

Bani Abdudar and Bani Adi, which were the Tribes of Sayyida Hafsa رضی اللہ تعالیٰ عنہا, pronounced that it was

their right and that they would not allow any body else to place Hajr-e-Aswad at its appropriate place. As per their tradition, they brought a bowl full of blood, dipped their hands in it and confirmed their determination. People of other Tribes were also holding swords in their hands and the situation had taken a serious turn. At this time, the elderly people of Quraish got together and thought how to resolve this issue which was at the brink of leading to bloodshed. Abu Umayya bin Mughira Makh-zoomi, who was a respectable elderly person of the Quraish, suggested that anyone who entered first, next morning from the Gate of Safa would be appointed as a judge to resolve this issue. This proposal was accepted by all. People waited the whole night near Ka'aba. Next morning, they saw a gorgeous figure appearing from the Gate of Safa. When the people saw him, they acclaimed him simultaneously as "Al-Ameen Al-Sadiq". This respectable person was Muhammad ﷺ bin Abdullah. Everybody accepted him as a judge.

Muhammad ﷺ bin Abdullah asked them to bring a sheet of cloth, and thereafter asked the chiefs of all Tribes of the Quraish to hold the four corners of the cloth. Muhammad ﷺ placed the Hajr-e-Aswad in the middle of the cloth, and it was placed by Muhammad ﷺ at its appropriate place. The matter was resolved amicably. At this juncture, a news came in that Zainab the wife of Hazrat Umar bin Khatab had given birth to a baby girl 'Hafsa'. No one could imagine that this girl would, after a period of 22 years , achieve the honour of becoming Ummul Momineen and that she would enjoy the respect from the Muslims till the Day of Judgement.

As narrated in Sahih Bukhari, once the Holy Prophet ﷺ spent a bit more time than usual with Sayyidah Zainab binte Jahsh رضی اللہ تعالیٰ عنہا where he took some honey, which someone had sent to Sayyidah Zainab رضی اللہ تعالیٰ عنہا as a gift. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا felt jealous. She went to

Sayyidah Hafsa رضی اللہ تعالیٰ عنہا and told her what had happened. She said to her, "When Allah's Messenger comes to meet me, I would ask him whether he had taken "Maghafir" (a somewhat odorous plant)". The Holy Prophet ﷺ resented all kinds of unpleasant odours. Sayyidah Hafsa رضی اللہ تعالیٰ عنہا obliged Sayyidah Ayesha رضی اللہ تعالیٰ عنہا by following the request. The Holy Prophet ﷺ gravely disliked that the smell of 'Maghafir' should emit from his mouth and he swore not to have honey again. Thereafter, Allah revealed the following verses: "O the communicator of the Unseen (Prophet)!, why do you forbid for yourself what Allah has made lawful to you, seeking the pleasure of your wives? And Allah is Forgiving, Merciful."
(Surah Al-Tahreem, Verse 1).

A few days after this incident, the Holy Prophet ﷺ entrusted a secret to Sayyidah Hafsa رضی اللہ تعالیٰ عنہا advising her not to tell it to any one else. But she could not keep the secret hidden from Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and told her about it. On this the following verses were revealed by Allah:

"And remember when the Prophet ﷺ disclosed a matter in confidence to one of his wives, then she told it to another and Allah apprised him thereof, he made known (to her) part thereof and passêd over part. And when he told it to her, she said: "Who hath told thee". He said, "The knower, the Aware hath told me". (Sura Al-Tahreem,Verse 3)

Since the Holy Prophet ﷺ was displeased by this affair, both Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Hafsa رضی اللہ تعالیٰ عنہا should have settled this matter. Almighty Allah sent down these Ayat with regard to them: "If you two wives of the Prophet turn towards Allah for your hearts are necessarily deviated from the path, but if you two force him, then undoubtedly, Allah is his helper, and Jibraeel, and the righteous believers and after that the angels are his helpers". (Surah Al-Tehreem, Verse 4)

Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was a very devout worshipper and she abided strictly by the religious injunctions. She spent her night prostrating before Allah and fasted frequently. It has been narrated by Hafiz Abdul Bar in Al-Istiab that once Hazrat Jibraeel said to the Prophet ﷺ, "Sayyidah Hafsa رضی اللہ تعالیٰ عنہا is a devout worshipper and fasts frequently. She will be the Holy Prophet's wife even in Paradise". Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Hafsa رضی اللہ تعالیٰ عنہا loved each other like sisters and would help each other in many affairs. Sayyidah Ayesha had said about her that she was truly her father's daughter, being as headstrong as her august father.

Once Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Hafsa رضی اللہ تعالیٰ عنہا accompanied the Holy Prophet ﷺ on a journey. Sayyida Hafsa رضی اللہ تعالیٰ عنہا suggested to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا to exchange camel with hers. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا accepted the proposal. At night Allah's Messenger ﷺ went towards Sayyidah Ayesha's رضی اللہ تعالیٰ عنہا camel on which Sayyida Hafsa رضی اللہ تعالیٰ عنہا was riding. Thus her wish was fulfilled.

Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was very much conscious about the wickedness of Dajjal. It is narrated in Saheeh Muslim that in Madinah there lived a person Ibne Sayyad who had some of the symptoms of Dajjal. Once he met Hazrat Abdullah bin Umar on the way. The latter expressed indignation on some of his mischiefs. Ibne Sayyad obstructed his way: Hazrat Abdullah bin Umar started beating him. When Sayyidah Hafsa رضی اللہ تعالیٰ عنہا came to know about it, she addressed her brother in this way, "Why do you quarrel with him? Don't you remember the words of Holy Prophet ﷺ that anger would be the stimulating force behind the ejection of Dajjal".

In the last sermon at the event of Hajj, Hazrat Muhammad ﷺ advised the Ummah to treat their women politely and affectionately and then said: 'Remember the wrath of Allah in the fulfilment of women's rights and

provide them all the amenities and facilities of life which made them 'halal' for you and it is also obligatory on the women that they do not get closer to another man other than their husbands".

At the time of passing away of Hazrat Muhammad ﷺ Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was twenty-nine years old and she had spent seven years and a half in the company of her beloved and respected husband.

After the demise of Hazrat Umar رضی اللہ تعالیٰ عنہ the manuscript of the Holy Qur'an, which was prepared during the reign of Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ was handed over to her. The manuscript prepared by Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ was prepared from this very manuscript.

About sixty hadith have been narrated by Sayyidah Hafsa رضی اللہ تعالیٰ عنہا. Here are some of her sayings:

(1) "After the Azan of Fajar, the Prophet Hazrat Muhammad ﷺ used to offer two 'rakats' before the 'Jamaat'".

(2) "Hazrat Muhammad ﷺ used to say: "It is not a sin to kill five creatures: crow, eagle, rat, scorpion and mad dog." (3) "Once I asked Hazrat Muhammad ﷺ as to why he did not put off his Ihram to which he explained that he could not put it off till he had performed the sacrifice of an animal."

(4) "Hazrat Muhammad ﷺ used to eat with his right hand and to wear clothes by using his right hand. Other acts were performed by his left hand."

After the Holy Prophet ﷺ had left this world, the compiled version of the Holy Quran was kept by Sayyidah Hafsa رضی اللہ تعالیٰ عنہا and was later copied and circulated among all the Governors of Arabia during the period of Khalifa Hazrat Usman رضی اللہ تعالیٰ عنہ. The responsibility of protection and compilation of Quran-e-Hakeem was also entrusted to Sayyidah Hafsa رضی اللہ تعالیٰ عنہا When she was 63 years old, she breathed her last and her funeral prayer was led by the

Governor of Madinah (Marwan) during the reign of Hazrat Muawiya. She was fasting at the time of her death. She was buried in Jannatul Baqi. She did not have any children.

In a nutshell, Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was one of the strong pillars of Islam. Her sweet personality serves as a model for the women in particular and for the Muslims in general. May her soul rest in eternal peace! (Ameen)

Sayyidah Zainab Binte Khuzaymah رضی اللہ تعالیٰ عنہا

Sayyidah Zainab's رضی اللہ تعالیٰ عنہا childhood was unique and exemplary. She always felt pleasure in entertaining and feeding the poor and destitute. She derived an immense amount of pleasure and satisfaction by this act. In view of her generous nature and love and concern for the poor and the destitute, she was conferred the title of "Ummul Masakeen" (Mother of the Destitute).

Sayyidah Zainab Binte Khuzaymah رضی اللہ تعالیٰ عنہا

A heart-rending news spread like wild fire in the streets of Madinah Munawara: "Ummul Masakeen (Mother of Destitute) has breathed her last". Every person in Madinah was grief-stricken and tears trickled down from each and every eye as Sayyidah Zainab رضی اللہ تعالیٰ عنہا had expired. Another voice broke the dead silence saying: "How lucky you are Zainab Binte Khuzaymah رضی اللہ تعالیٰ عنہا that Prophet Muhammad ﷺ will himself lead your funeral prayers". The gloomy atmosphere and the visiting ladies started looking at the bright countenance of Sayyidah Zainab رضی اللہ تعالیٰ عنہا.

Her ancestral pedigree runs as follows: Zainab d/o Khuzaymah s/o Haris s/o Abdullah s/o Umar s/o Abd Munaf s/o Hilal s/o Amir s/o Saasa.

Khuzaymah's ancestry was linked to Haris Hilaly. Banu Hilal was a branch of Banu Aamir tribe which was linked to Hazrat Ismail Zabihullah عليه السلام. This tribe had settled in Yemen and its members used to worship an Idol named "Zulhalma" placed in Tabala in North Yemen. When the people of Yemen were engrossed in evil doings, Allah's wrath appeared in the form of destruction of Ma'arab Dam which caused havoc in the whole Yemen. Large parts of Yemen consisted of hilly areas. There were no rivers. Agriculture was dependent on rainwater. It is narrated that during the reign of Queen Bilquis, a huge dam called the Ma'arb Dam was constructed. It had three layers with three gates. Its water flowed to various parts of the country through twelve canals. (Sura Saba , Ayat 15-18 Tafseer Ziaul Qur'an). Imam Qusheri and Imam Qurtabi say that during that period such a unique and

exemplary irrigation system did not exist anywhere else. Due to the abundance of water, the country was fairly rich in fruits, vegetables and other agricultural products. In view of the fact that the people of Yemen had become ungrateful and did not bother to act upon the advice of Prophets and had started worshipping the idols, Allah's fury wiped out the Ma'arb Dam of which they were so proud. The country which was previously so rich in fruits, vegetables and agricultural products due to the abundance of water had become barren and deserted as a result of the destruction of the Dam. Its heavy flow of water had swept away the buildings and dwellings, lush green fields and the crops that grew there. As a result, most of the people had died. The few who were left behind were constrained to migrate to the neighboring countries. The Banu Hilal Tribe migrated to Hijaz (Saudi Arabia) and settled there permanently.

Time passed by. Thirteen years before the declaration of Prophet-hood by Hazrat Muhammad ﷺ in 597 Hijra, many women and relatives of Khuzaymah bin Haris assembled in his house. They were waiting to hear a tidings. Suddenly a woman came out of the house and informed Khuzaymah that he had been blessed by Almighty Allah with a beautiful daughter. On hearing this, his happiness knew no bounds and he named her as "Zainab".

Sayyidah Zainab's رضی اللہ تعالیٰ عنہا childhood was unique and exemplary. She always felt pleasure in entertaining and feeding the poor and destitute. Since her father Khuzaymah was a rich and affluent person, she used to demonstrate generosity by helping the poor. If she were eating food or anything else and a beggar came and asked for food, she would immediately and gladly offer that food to the needy and derive an immense amount of pleasure and satisfaction by this act. In view of her generous nature and love and concern for the poor and the destitute, she

was conferred the title of "Ummul Masakeen" (Mother of the Destitute).

When Hazrat Muhammad ﷺ made the announcement of his Prophethood, Sayyidah Zainab رضی اللہ تعالیٰ عنہا was 13 or 14 years old. Her ancestral pedigree joins that of the Prophet Muhammad ﷺ with the 21st ancestor Ma'ad bin Adnan. Books of history are silent about the time when Sayyidah Zainab رضی اللہ تعالیٰ عنہا embraced Islam. However, it can be safely presumed that Sayyidah Zainab رضی اللہ تعالیٰ عنہا had embraced Islam during the early days of the announcement of Prophethood.

Sayyidah Zainab رضی اللہ تعالیٰ عنہا was first married to Tufail bin Haris bin Mutlab. Everybody had a firm belief that in view of the qualities of her head and heart, Sayyidah Zainab رضی اللہ تعالیٰ عنہا would lead a happy marital life. But unfortunately, after a short period of married life, she was divorced by Tufail bin Haris. There is no clue as to why it happened so. She was married second time to Hazrat Ubaida bin Haris (titled as Abu Muawiya), the brother of her former husband. He had an extra-ordinary access to the office of Prophet Muhammad ﷺ. Both Hazrat Ubaida bin Haris رضی اللہ تعالیٰ عنہ and his wife Hazrat Zainab رضی اللہ تعالیٰ عنہا suffered untold miseries and tortures at the hands of non-Muslims in the early days of Islam. They migrated to Madinah Munawara alongwith other members of the family as per orders of Prophet Muhammad ﷺ. Their brotherhood (Muakhat) was tied with Hazrat Umair bin Hamam Ansari رضی اللہ تعالیٰ عنہ who gave them a piece of land where they settled permanently.

Hazrat Ubaida bin Haris رضی اللہ تعالیٰ عنہ and his wife Hazrat Zainab رضی اللہ تعالیٰ عنہا started living in Madinah Munawara peacefully as they had obeyed and acted upon the advice of Prophet Muhammad ﷺ. Whereas Sayyidah Zainab رضی اللہ تعالیٰ عنہا was decorated with the title of Ummul Masakeen, her husband Hazrat Ubaida bin Haris رضی اللہ تعالیٰ عنہ, due to his meritorious services, was honoured with the

title of "Shaikhul Muhajreen". In the second Hijra, during the month of Ramadan, Hazrat Ubaida رضی اللہ تعالیٰ عنہ accompanied the Holy Prophet ﷺ to participate in the battle of Badr. This was the first battle between the Muslims and the Non-Muslims. Hazrat Ali رضی اللہ تعالیٰ عنہ, Hazrat Hamza رضی اللہ تعالیٰ عنہ and Hazrat Ubaida رضی اللہ تعالیٰ عنہ were the three great and courageous soldiers who fought in the battle. Hazrat Ubaida رضی اللہ تعالیٰ عنہ, who was seriously injured in this battle, could not recover and he breathed his last at the place of "Sufra" on the way back to Madinah and was buried there.

A considerable time after the battle of Badr, Prophet Muhammad ﷺ passed by the valley of "Sufra" alongwith his Companions and stayed there overnight. When the wind blew a sweet smell spread all around. When the Companions of Prophet Muhammad ﷺ inquired from where such a soothing fragrance was coming, the Holy Prophet ﷺ smiled and said that as there was Ubaida's grave in that valley, they should not feel surprised on having such a fragrance.

While Sayyidah Zainab رضی اللہ تعالیٰ عنہا was passing the days of widowhood, Hazrat Abdullah bin Jahsh رضی اللہ تعالیٰ عنہ proposed her for marriage. She accepted the proposal and both of them got married. Hazrat Abdullah bin Jahsh رضی اللہ تعالیٰ عنہ accompanied the Holy Prophet ﷺ to the battle-field 'Uhud'. One day, before he set out to fight the battle, Hazrat Abdullah bin Jahsh رضی اللہ تعالیٰ عنہ prayed to Allah Almighty: "O' Lord, Creator of each and every object, let me encounter a brave and aggressive enemy and let me die at his hands. Let him cut off my lips, my nose and my ears, so that when I meet You, You will ask me: O' Abdullah, why your lips, your nose and your ears are separated from your body? Let me then answer: "O' Lord! I lost them for Your sake and for the sake of Your Prophet ﷺ". On the 7th of Shawal, third of Hijra, the battle of Uhud was fought. Hazrat Abdullah Bin Jahsh

رضی اللہ تعالیٰ عنہ fought with such a high spirit and enthusiasm that his sword was broken into pieces. The Holy Prophet ﷺ gave him a cane of date-palm which served as a sword for him. His prayer was accepted in the Divine court. At last he was martyred and laid down his life in the name of Allah. Sayyidah Zainab رضی اللہ تعالیٰ عنہا bore the loss of the death of her husband with great patience and courage. Some say that before her marriage with the Holy Prophet ﷺ Hazrat Zainab رضی اللہ تعالیٰ عنہا was married only to Hazrat Abdullah Bin Jahsh.

Subsequently, she received the proposal of marriage from the Holy Prophet ﷺ. She could hardly believe that Allah Subhanahu Watala would bless her with such a great reward. She accepted the proposal. The marriage was solemnized in Ramadan, 3 A.H. and twelve and a half Awqias were fixed as Mehr and she was crowned as Ummul Momineen. For any other woman of the world, there was no parallel to her in respect of this prestigious position. All her sorrows turned into happiness. She became the fifth Arabian Non-Quraishia wife of Hazrat Muhammad ﷺ.

Just two three months after her marriage with the Prophet ﷺ, she died at the age of 30 in the month of Rabiul Awal, 4 A.H. It was only after Hazrat Khadeeja that her funeral prayer was led by the Holy Prophet ﷺ himself and she was buried in Jannatul Baqi. All other Holy Wives died after the death of Holy Prophet ﷺ. She was a devout worshipper, extra-ordinarily benevolent and generous. She fed the beggars, the poor and the destitutes and gave charity in abundance. She took a great care of the needs of the orphans. Due to these noble and sublime virtues she was known as "The Mother of Destitutes". May Allah, the Benevolent and the Compassionate bless her soul with eternal peace! Ameen!

Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا

Her whole life was marked by piety and fear of Allah Almighty. She paid very little attention to worldly affairs. She used to fast for three days each month i.e. on Mondays, Thursdays and Fridays. She herself was a generous lady and used to persuade others to follow the path of generosity. She used to take care of others' needs and comforts.

No doubt majority of the wives of Prophet ﷺ remembered many Hadith by heart, but Hazrat Ayesha رضی اللہ تعالیٰ عنہا and Hazrat Umm-e-Salmah رضی اللہ تعالیٰ عنہا had an edge over them. 378 Ahadith are narrated by Hazrat Umme Salmah. She recited the Holy Quran in a very melodious manner.

Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا

Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا hailed from the Quraish tribe of Banu Makhzoom. Her real name was Hind, but she was popularly known as Umm-e-Salmah. Her ancestral pedigree runs as follows: Hind daughter of Abi Umayya s/o Mugheera s/o Abdullah s/o Umar s/o Makhzoom. Her mother's name was Atika daughter of Amir s/o Rabiya s/o Malik Kanania.

Her father Abu Umayya was known by the name of Huzaifa. He was renowned as 'Zadur Rakib' because he was one of the most generous persons of Mecca. Whenever he used to travel along with a caravan, he would meet all the expenses of the caravan by himself.

Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا was first married to her cousin Abu Salma son of Abdul Asad. Both Sayyidah Umm-e-Salmah and her husband Abu Salma embraced Islam in the early days when Prophet Muhammad ﷺ declared his Prophethood. Similarly, when Prophet Muhammad ﷺ ordered for migration from Mecca to Madinah, they were in the first group of Prophet's Companions who migrated to Madinah. At the time of migration Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا had to suffer untold hardships. She narrates the account of her sufferings as follows: "When my husband Abu Salmah decided to travel towards Madinah, he had only one camel on which he seated me and my son Salmah while he himself took hold of the reins and walked. Banu Mugheera who hailed from my paternal home intercepted us to say: 'We cannot let the girl go under so pathetic conditions'. They snatched the reins from Abu Salma and took me along with them. Meanwhile people from Banu Asad i.e. Abu Salmah's tribe arrived. They took my son away from me and said to my tribesmen: 'If you do not let your girl go with her husband then we won't let her son stay with

her.' Now three of us were separated. Since the order of migration had been given already, my husband set out alone for Madinah leaving me back in Mecca all on my own. To show my sufferings I left my house every morning and sat on a high hillock. There I cried for justice till evening. I spent a year in this despondent condition".

She further narrates: "One day one of my relatives from Banu Mugheera felt concerned over my seclusion and wretchedness. He arranged the assembly of Banu Mugheera tribe and asked them as to why they did not take pity on this helpless lady who had been separated from her husband and child. He addressed them in such an effective manner that her in-laws were moved and allowed me to join my husband. I got back my child and set out for Madinah on a camel. I was travelling alone with my child. When I reached Taneem, I came across Uthman bin Talha. He asked me whether someone was accompanying me to Madinah. I told him that none was accompanying me except my child. He got hold of the reins of my camel and undertook the journey. I had never seen such a noble and gentle person in the whole of Arab. When we reached Quba, Uthman bin Talha told me that my husband was staying in that village. He gave me his address and himself returned to Mecca. I was able to find my husband and thanked Almighty Allah".

She used to say that she and the members of her family had faced untold miseries at the time of migration as compared to others. She was the first woman with 'Hijab' (veil) who migrated from Mecca to Madinah. She had hardly recovered from the pangs of difficulties and miseries experienced during the migration, when her husband Abu Salma had to take part in the Battle of 'Uhad'. There he was seriously injured by an arrow of the enemy. As a result, he could not recover from this wound and martyred in Jamadiul Ukhra 4 Hijra. At the time of death, his eyes were wide open which were closed down by

the Holy Prophet ﷺ.

Hazrat Abu Salmah was one of the most illustrious Companions of the Holy Prophet ﷺ. During his life time, once Sayyidah Umme Salmah asked Hazrat Abu Salmah, "I have heard that if the husband of any woman dies and that woman does not marry again she would be sent to Paradise. Likewise, if the wife dies when her husband is alive and the latter does not marry again, he would be sent to Paradise by Allah. Saying this she said, "let us vow that whoever dies first shall not marry again". Hazrat Abu Salma took the words from Sayyidah Umme Salmah that if he dies before Sayyidah Umme Salmah she would enter into a second marriage".

Prophet Muhammad ﷺ came to her house for condolence and advised her to bear this irreparable loss with patience and pray to Allah for the forgiveness of the departed soul and also supplicate for a better reward. When Hazrat Abu Salma breathed his last, Sayyidah Umm-e-Salmah رضی اللہ تعالی عنہا was pregnant. After 'Iddat', Hazrat Abu Bakr Siddique رضی اللہ تعالی عنہ, looking at her pathetic condition, sent her a proposal for marriage to which she refused. Subsequently, Prophet Muhammad ﷺ, keeping in view the sacrifices of Hazrat Abu Salma and the poor condition of Sayyidah Umm-e-Salmah رضی اللہ تعالی عنہا sent a proposal for marriage through Hazrat Umar رضی اللہ تعالی عنہ. She accepted the proposal. In the last week of 'Shawal', 4 Hijra her marriage with Prophet ﷺ was solemnized as a result of which she got eternal happiness.

The Holy Prophet Muhammad ﷺ gave her two hand-mills, two water bags of leather and one leather pillow stuffed with the bark of the date-palm and an earthenware pot as 'Haq Mehr'. It is pertinent to state here that the day she got married she started cooking food herself. Sayyidah Zainab 'binte' Khuzaima the earlier wife of Prophet ﷺ had died by that time. Hence she came to Prophet's ﷺ house at the time when all household

effects were available. Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا took a little amount of barley and mixed it with clarified butter making "Maleeda", a kind of pounded cake which was keenly eaten by the newly wedded couple on the night of marriage. Safina, a slave of Sayyidah Umme Salmah was freed on the condition that he would continue to serve the Holy Prophet ﷺ throughout his life.

After Reconciliation Agreement at Hudaibya, the Holy Prophet ﷺ ordered his Companions to sacrifice animals and take off their 'Ahram'. However, since the conditions laid down in the Reconciliation Agreement were not favourable to the Muslims and the Prophet's ﷺ Companions were dismayed, they did not honour the orders of the Holy Prophet ﷺ although he asked for the same thrice. When the Holy Prophet ﷺ came home, he narrated the whole incident to Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا. She suggested to the Holy Prophet ﷺ to go out and sacrifice the animal himself and then take off the Ahram and get his hair shaved off. He acted accordingly. When the Prophet's ﷺ Companions saw him doing this, they followed suit. (Sahi Bukhari). The suggestion of Sayyidah Umm-e-Salmah was so rational that everyone accepted it happily.

At the time of Hujjatul Wida, Sayyidah Umm-e-Salmah was ailing. Even then she felt morally bound to accompany the Holy Prophet ﷺ, who advised her to perform 'Tawaf' by riding on the camel after the Fajr prayers.

Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا had all the four children (Salmah, Umar, Zainab and Durrah)from her previous husband and no child from Prophet Muhammad ﷺ. She used to look after her children with great care.

Her whole life was marked by piety and fear of Allah Almighty. She paid very little attention to worldly affairs. Once she was wearing a necklace which, inter alia,

contained a little amount of gold. When Prophet ﷺ objected to that, she immediately put it off. She used to fast for three days each month i.e. on Mondays, Thursdays and Fridays. She herself was a generous lady and used to persuade others to follow the path of generosity. She used to take care of others' needs and comforts.

One indication of her love for the Holy Prophet ﷺ is that she had preserved some of his blessed hair in a silver phial. In one narration in Bukhari Shareef it is stated that whenever any of the noble Companions of Holy Prophet ﷺ suffered from some ailment, she would immerse these sacred relics in a bowl of water. By the blessing of the hair the patient was cured.

It is narrated in Masnad Ahmed Bin Hanbal that in 61 Hijri when Hazrat Imam Hussain علیہ السلام was martyred along with his comrades in Karbala, Sayyidah Umme Salmah saw in her dream that the Holy Prophet ﷺ had appeared grief stricken (with dust on his head and beard). Sayyidah Umme Salmah asked, "How are you Oh! Holy Prophet ﷺ"? The Holy Prophet ﷺ said, "I am coming direct from the place of execution of Hazrat Imam Husain". On this, Sayyidah Umme Salmah got up and started crying bitterly and said loudly. "The Iraqis have murdered Hazrat Imam Husain علیہ السلام. May Allah eliminate them! They hoodwinked Hazrat Imam Hussain علیہ السلام. May Allah curse them!

She was always eager to listen to Hadith. Once she was getting her hair combed when the Holy Prophet ﷺ started delivering his sermon. The moment the Holy Prophet ﷺ uttered the words "Ya Ayyo Hannas", O' people! She asked the maid to immediately stop and she started listening to the Holy Prophet's ﷺ sweet words. She was richly enlightened in matters of Fiqh. Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ held the opinion that in the month of Ramadan one should take bath (after sexual intercourse)

immediately on getting up in the morning, otherwise the fast would be vitiated. One person went to inquire from Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا. Both of them replied that the Holy Prophet ﷺ would commence the fast in this state. When Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ heard about this he went pale and took back his verdict immediately, saying what should he do? He was told this by Fad bin Abbas, but obviously both the wives of Prophet ﷺ were more erudite. Hazrat Abdullah bin Zubair [redacted] to offer two 'rakats' after Asar prayers. Marwan asked him as to why he does so. He replied that Prophet Muhammad ﷺ used to offer these prayers. When a clarification was sought from Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا, she explained that the Holy Prophet ﷺ forbade the offering of those two Rakaats.

No doubt majority of the wives of Prophet ﷺ remembered many Hadith by heart, but Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا had an edge over them. 378 Ahadith are narrated by Sayyidah Umme Salmah. She recited the Holy Quran in a very melodious manner. Hazrat Abu Lababa Ansari was a simple-minded Companion of the Holy Prophet ﷺ. After the Battle of Ahzab, the Holy Prophet ﷺ besieged treacherous and disloyal Jews and sent Hazrat Abu Lababa for negotiations with them. During the course of conversation, he gave one such indication which pointed to the determination of the Holy Prophet ﷺ to assassinate the Jews. Later on Hazrat Abu Lababa realized that he had disclosed the secret of the Muslims. He was very much ashamed of himself. In order to compensate his erroneous action, he tied himself with the pillar of Masjid-e-Nabwi and begged forgiveness from Allah. After a few days, the Holy Prophet ﷺ visited Sayyidah Umme Salmah رضی اللہ تعالیٰ عنہا. When he woke up in the morning, a smile was playing on his face. He told Sayyidah Umme Salmah رضی اللہ تعالیٰ عنہا, "Today, the repentance of Hazrat Abu Lababa

has been accepted by Allah". This made Sayyidah Umme Salmah رضی اللہ تعالیٰ عنہا extremely happy. She was also permitted by the Holy Prophet ﷺ to pass this tidings on to Hazrat Abu Lababa رضی اللہ تعالیٰ عنہ. She stood at the gate of her house and said loudly, "Congratulations! Hazrat Abu Lababa, your repentance has been accepted by Allah". He immediately bowed his head before Allah. The news spread like fire. The other Companions also came running to Masjid-e-Nabvi to congratulate Hazrat Abu Lababa رضی اللہ تعالیٰ عنہ.

Allama Ibne Qayam says that if Fatwas of both Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا are assembled at one place these could suffice for bringing out a small journal.

According to Abu Khazima Sayyidah Umm-e-Salmah رضی اللہ تعالیٰ عنہا died in 63 Hijra at the age of 84 years. Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ led her funeral prayers. May her soul rest in eternal peace and tranquility! Ameen.

Sayyidah Zainab رضی اللہ تعالیٰ عنہا Binte Jahsh

Allah Himself married Hazrat Muhammad ﷺ to Sayyidah Zainabرضی اللہ تعالیٰ عنہا .She was conferred the title of Momina (a pious lady).Whatever she earned she spent it in the name of Allah.

At the death of Sayyidah Zainab رضی اللہ تعالیٰ عنہا, Sayyidah Ayesha رضی اللہ تعالیٰ عنہا said, "The pious and unmatchable Holy Wife left for the eternal abode. She left the orphans and destitute mourning and left a big gap for them".

Sayyidah Zainab رضی اللہ تعالیٰ عنہا Binte Jahsh

Her name was Zainab, her Kunniyat Ummul Hakam. She hailed from the tribe of Quraish, the clan of Asad bin Khuzaimah. The name of her mother was Umaima d/o Abdul Muttalib, who was the Holy Prophet's aunt. Her ancestral pedigree is as follows:

"Zainab d/o Jahsh s/o Rabab s/o Yamar s/o Sabra s/o Marah s/o Kaseer s/o Ghanam s/o Dudan s/o Asad s/o Khuzaima. She and her mother Umaima had the honour of migrating to Madinah in the year 13 A.H. with the Holy Prophet's family. She was fortunate enough to embrace Islam in the initial phase.

Hazrat Zaid bin Harisa was a slave who was freed by the Holy Prophet ﷺ. The latter loved Hazrat Zaid intensely and adopted him as his son. Thus Hazrat Zaid became known Zaid son of Muhammad ﷺ. When his father and uncle came to Mecca to take him back home, Hazrat Muhammad ﷺ gave Hazrat Zaid the option to go back with his family or to stay back in Mecca. Hazrat Zaid preferred to stay back in Mecca with the Holy Prophet ﷺ. When Hazrat Zaid attained maturity, he was married by the Holy Prophet to his slave girl Baraka. Baraka was Sayyida Amna's slave-girl who after the latter's death belonged to Hazrat Muhammad ﷺ. She embraced Islam in the beginning. The distinguished Companion Hazrat Usama bin Zaid was born from that highly esteemed lady Sayyidah Umme Aiman. The Holy Prophet ﷺ also intended to marry Sayyidah Zainab binte Jahsh to Hazrat Zaid and a marriage proposal was accordingly sent. Neither Sayyidah Zainab nor her brother approved this proposal as they opined that a high-born Quraish lady should not be married to a freed slave. But from the Islamic view-point there was nothing wrong with this marriage rather it was a practical demonstration of the concept of human equality in Islam,

as in Islam the only criterion for nobleness is piety. Hazrat Zaid was a true Muslim and a pious person. It was for these traits that the Holy Prophet ﷺ did not see any hindrance in marrying him to Sayyidah Zainab رضی اللہ تعالیٰ عنہا. "The Holy Quran clearly gave this message that whosoever goes against the decision of Allah and His Messenger ﷺ, he/she goes astray". These Holy verses convinced Sayyidah Zainab رضی اللہ تعالیٰ عنہا and his brother who were now left with no option but to accept the proposal. The Holy Prophet ﷺ then married Sayyidah Zainab رضی اللہ تعالیٰ عنہا to Hazrat Zaid. Her dower was fixed as 10 Dirham, 4 suits of cloth, 50 Mudd grain and 30 Sa'a of dates.

Both Hazrat Zaid and Sayyidah Zainab started to live but like strangers. Even before marriage, Sayyidah Zainab said to the Holy Prophet ﷺ, "Oh Messenger of Allah! I do not like Zaid". But the Holy Prophet ﷺ fancied this marriage as a source of goodness. Unfortunately, the two did not get along well. After one year, Hazrat Zaid told the Holy Prophet, "Oh Messenger of Allah! Sayyidah Zainab is abusing me everyday, so I want to divorce her". The Holy Prophet ﷺ kept calming him as he considered divorce the most heinous act in the sight of Allah. The following verses were revealed:

"And O beloved! Remember when you did say to him on whom Allah bestowed a favour and you had bestowed a favour, keep your wife with yourself and fear Allah". (Sura Al-Ahzab, Verse 37)

Unfortunately, the couple could not compromise with each other . Ultimately Hazrat Zaid divorced Sayyidah Zainab رضی اللہ تعالیٰ عنہا. Sayyidah Zainab hailed from the eminent tribe of Quraish whereas Hazrat Zaid was a freed slave with dark face. So much so all the members of Sayyidah Zainab's family were totally against this marriage. But this marriage lasted for about a year as it was ordered by the Holy Prophet ﷺ. This marriage ,of course, provided an example for the whole Arabian

Peninsula that a freed slave enjoys the same status as an esteemed person of the tribe of Quraish.

When Sayyidah Zainab completed the requisite period of Iddat after divorce, Allah ordered His Messenger to marry Sayyidah Zainab, the divorced wife of his adopted son. The Arabs thought that the adopted sons were like real sons, hence, the Holy Prophet ﷺ did not like to marry Sayyidah Zainab in view of the misinterpretation given by the people. Since Allah wanted to put an end to the customary traditions inherited from the Age of Ignorance, the following verses were revealed:

"And you had in your heart what Allah had willed to disclose and you were afraid of people's taunting remarks; and Allah has a greater right that you should fear Him". (Sura Al-Ahzab, Verse 37)

Allah, the Most Omnipotent silenced those who criticized:

" Muhammad is not the father of any of your men, yes he is the Messenger of Allah and the last one among all the Prophets. And Allah knows all things."
(Sura Al-Ahzab, Verse 40)

Thereafter, it was ordered by Allah to call people by the names of their real fathers. Now, there was no impediment left. Thus, the Holy Prophet ﷺ sent Hazrat Zaid to convey the marriage proposal to Sayyidah Zainab Hazrat Zaid went to Sayyidah Zainab's house and said like this, "Hazrat Muhammad ﷺ wishes to marry you". Sayyidah Zainab replied, "let me pray first before Allah to guide me about the best cause". It was on this occasion that the following verses were revealed by Allah to His Messenger:

" Then when Zaid had accomplished his purpose with her, we gave her in your marriage, so that there should be no hindrance upon the Muslims in respect of the wives of their adopted sons when they have accomplished their purpose with them. And Allah's order is bound to be

fulfilled." (Sura Al-Ahzab, Verse 37)

Thus Allah Himself married Hazrat Muhammad ﷺ to Sayyidah Zainab. The Holy Prophet ﷺ then went to Sayyidah Zainab's house without hesitation. In the morning, the valima ceremony was held. Bread and curry were prepared. The Holy Prophet ﷺ deputed Hazrat Anas رضی اللہ تعالیٰ عنہ to invite the people. Sayyidah Umme Sulaim, a maternal aunt of the Holy Prophet ﷺ and mother of Hazrat Anas رضی اللہ تعالیٰ عنہ sent some maleedah (a pounded cake). About three hundred people were served in groups (comprising ten people each). It happened that after the feast some guests started gossiping. Because of their presence, the Holy Prophet ﷺ felt embarrassment. He stepped out again and again and due to his shyness he could not say anything to the people. Sayyidah Zainab رضی اللہ تعالیٰ عنہا sat inside the house facing the wall. When the people saw the Holy Prophet in this state they decided to leave the place. On this occasion, the order for the women to veil themselves was sent down. The following Holy verses were revealed:

"Oh you who believe, enter not the dwelling of the Holy Prophet ﷺ for a meal without proper time and permission. But if you are invited, enter, and when your meal is over then disperse. Don't stay any more. Lo! That would cause annoyance to the Holy Prophet ﷺ who would be shy of you. But Allah is not shy of the truth and when you ask of them (the Holy Wives) anything, ask it from behind a curtain". (Sura Al-Ahzab, Verse 53)

After this verse, the Holy Prophet ﷺ hanged some curtain in front of the door and forbade the people to enter some one else's house without prior permission. It happened in Zi Qa'ad 6 A.H.

The marriage of Sayyidah Zainab رضی اللہ تعالیٰ عنہا is characterized by some special features:

i) The misconception of the Days of Ignorance that an adopted son is like a real son has been abrogated.

(ii) It has been ordered to call the children by the name of real father.

(iii) The concept of equality has been demonstrated in a befitting manner.

(iv) The orders for the women to veil themselves were sent down.

(v) The most redeeming feature of Sayyidah Zainab is that Allah Himslf gave her in marriage to the Holy Prophet ﷺ.

(vi) It was for the first time that bread, curry and maleedah were served to the people who ate them to their satisfaction at the Valima ceremony.

It was due to these characteristics that Sayyidah Zainab رضی اللہ تعالیٰ عنہا claimed her equal status with Sayyidah Ayesha رضی اللہ تعالیٰ عنہا.

Allah had gifted Sayyidah Zainab رضی اللہ تعالیٰ عنہا with so many traits such as piety, truthfulness and generosity. The Holy Prophet ﷺ himself acknowledged her qualities. In Isaba, Hafiz Ibne Hajar writes that once the booty was being distributed among the migrants, Sayyidah Zainab رضی اللہ تعالیٰ عنہا said something which displeased Hazrat Umar رضی اللہ تعالیٰ عنہ. He forbade Sayyidah Zainab from using harsh words. At this, the Holy Prophet ﷺ said, "Umar! Don't say anything to her. She is a devout worshipper besides God fearing". During the incident of Ifk, the real sister of Sayyidah Zainab Hamna also fell a prey to misunderstanding, when Sayyidah Ayesha was falsely accused of unchastity, the Holy Prophet ﷺ asked Sayyidah Zainab رضی اللہ تعالیٰ عنہا about Sayyidah Ayesha. She said, "O Messenger of Allah! I guard my eyes and ears, by God! I know nothing but goodness about her".

It is narrated by Hazrat Saad رضی اللہ تعالیٰ عنہ that once the Holy Prophet ﷺ addressed the Holy Wives in these words:

"From amongst you, the one will meet me the first who has the longest hands".

By long hands, the Holy Prophet ﷺ meant

generosity. Sayyidah Zainab رضی اللہ تعالیٰ عنہا was extremely generous. She patronized the poor and destitute. She entertained the poor beyond limitations. Hence, her house was called "Ma'wal Masakeen" (Abode of the poor).

The Holy Prophet ﷺ's prophecy came true and from amongst the Holy Wives she was the first to die. Sayyidah Zainab رضی اللہ تعالیٰ عنہا herself earned the living by tanning skins and spent everything she got in return.

Hazrat Umar رضی اللہ تعالیٰ عنہ had fixed monthly stipend for the Holy Wives. The moment she received the money, Sayyidah Zainab would immediately distribute it among the poor. Once she got the annual stipend which she distributed among her relatives and orphans and prayed:

"O Allah! Don't give me money any more because it is not less than tribulation". When Hazrat Umar رضی اللہ تعالیٰ عنہ came to know about it, he said, "Sayyidah Zainab is extremely generous". Again he sent one thousand dirham to Sayyidah Zainab رضی اللہ تعالیٰ عنہا which she also distributed among the poor.

When the Holy Prophet ﷺ visited the house of Sayyidah Zainab رضی اللہ تعالیٰ عنہا she would enterain him with honey. She was a strict follower of Holy Law. Three days after the death of her brother she asked for perfume which she applied to her clothes and body. She used it just because the Holy Prophet said that one should not mourn for more than three days. However, for her husband, the period for mourning is four months and 10 days.

Musa bin Tariq says that Sayyidah Ayesha رضی اللہ تعالیٰ عنہا had said about Sayyidah Zainab رضی اللہ تعالیٰ عنہا that there is no better woman than her with regard to religious affairs, piety, charity, generosity, selflessness and cementing ties of kinship.

About eleven Ahadith have been narrated by Sayyidah Zainab رضی اللہ تعالیٰ عنہا.The narrators are Umme Habeebah, Zainab d/o Abi Salama, Muhammad s/o

Abdullah s/o Jahsh, Kalsoom d/o Falq.

Sayyidah Zainab رضی اللہ تعالیٰ عنہا died at the age of 53 in the year 20 A.H. The paupers and orphans of Madinah mourned bitterly on her sad demise because she ever cared for their needs. At the time of death she left nothing except a house. She had given everything in the Path of Allah during her life time. She had herself arranged for her shroud and had willed that she should be shrouded in those sheets. Her will was fulfilled. She had also willed that she should be lifted on that bier on which the Holy Prophet ﷺ was lifted. First, the Caliph Hazrat Abu Bakar had been lifted on this bier, and now she was the first woman to be carried on it.

Hazrat Umar رضی اللہ تعالیٰ عنہ offered her funeral prayer and then she was buried in Jannatul Baqi. On that day there was scorching heat. Hazrat Umar رضی اللہ تعالیٰ عنہ ordered a tent to be erected where the grave was dug. Usama bin Zaid, her step son, Muhammad s/o Abdullah s/o Jahsh, her nephew and Abdullah s/o Abi Ahmad s/o Jahsh (her nephew) and Muhammad s/o Talha lowered her in the grave. Hazrat Umar رضی اللہ تعالیٰ عنہ sat on one side of the grave during the funeral ceremony and some senior Sahaba kept on standing. At the end, her close relations threw earth on her grave.

At the death of Sayyidah Zainab رضی اللہ تعالیٰ عنہا, Sayyidah Ayesha رضی اللہ تعالیٰ عنہا said, "The pious and unmatchable Holy Wife left for the eternal abode. She left the orphans and destitute mourning and left a big gap for them".

May her soul rest in eternal peace! Ameen.

SAYYIDAH JUWAIRIYA رضی اللہ تعالیٰ عنہا

Sayyidah Juwairiya رضی اللہ تعالیٰ عنہا was richly endowed with intelligence, piety, obedience, courage, magnanimity and humility.

SAYYIDAH JUWAIRIYA رضی اللہ تعالیٰ عنہا

Her name was Barrah. She hailed from Banu Mustaliq, a Clan of Khuza'a tribe. Her ancestral pedigree runs as follows: Barrah d/o Haris s/o Abi-Zarar s/o Habib s/o Aiaz s/o Malik s/o Jazima s/o Sa'ad s/o Amru s/o Rabeea s/o Harisa s/o Umar Mazinia. She was first married to her cousin Musafi s/o Safwan .

Her father Haris was the Chief of Banu Mustaliq. Her father as well as her husband were the worst enemies of Islam and Muslims. On the instigation of Quraish, Haris started preparations for a forceful attack on Madinah. When the Holy Prophet ﷺ came to know about it, he deputed Hazrat Buraida Aslami to collect some more information in this regard. On return, he confirmed the ill intention of Quraish. Hence, the Holy Prophet ﷺ also ordered his companions to start preparations vigorously and spiritedly for retaliatory action against them.

On 2nd Shaaban 5 A.H., the army of Islam left Madinah for Banu Mustaliq. When Haris got this news, he fled away and his army dispersed to various corners. The Holy Prophet ﷺ along with his companions encamped at Muraisa. The people of Muraisa showed some courage and fought against Muslims but were miserably defeated. Their eleven soldiers were killed and about 600 men were captured. The booty comprised 2000 camels and 5000 goats. Sayyidah Juwairiya رضی اللہ تعالیٰ عنہا was also one of the prisoners of war.

It is narrated that all the captives were made slaves and imprisoned. In the distribution of booty, Sayyidah Juwairia was allotted to Hazrat Sabit bin Qais. She requested Hazrat Sabit to give her a chance to buy her freedom. He agreed and fixed 19 Oqia gold as price. As she did not have the requisite money she approached the Holy Prophet ﷺ to help her. The Holy Prophet ﷺ said,

"Will you not like to have something better than that"? On query, the Holy Prophet ﷺ said, " I shall pay the money on your behalf and then marry you". Sayyidah Juwairiyah accepted the proposal and married the Holy Prophet ﷺ. The Holy Prophet ﷺ changed her name from Barrah to Juwairiyah. On this occasion, all the captives were freed and the booty returned to them. Ibne Asir says about 10 families of Banu Mustaliq were blessed with freedom. The Sahaba said, "A tribe to which the wife of Holy Prophet ﷺ belongs cannot be enslaved".

Another version is that Haris was not aware that his daughter had become the wife of Holy Prophet ﷺ. He loaded his camels with goods and left for Madinah to ransom his daughter. On the way he hid two of his camels (dear to him) in a ravine. On his arrival in Madinah he presented himself to the Holy Prophet ﷺ and addressed, "My daughter is your captive. Take her ransom and free her". He showed the camels and goods he had brought. The Holy Prophet ﷺ said, "Where are those two camels which you hid in a ravine"? Haris was greatly ashamed and impressed. He embraced Islam and accepted Hazrat Muhammad ﷺ as his master. Then he came to know that his daughter for whose ransom he had travelled so long had already entered the wed-lock of the Holy Prophet ﷺ. This pleased Hazart Haris a lot. He got a chance to embrace his daughter and then he returned home happily.

According to Sayyidah Ayesha رضی اللہ عنہا, she has not seen such a lady whom Allah has chosen as a source of blessing for her tribe.

It is narrated by Sayyidah Juwairiya that three days before the arrival of Hazrat Muhammad ﷺ in Banu Mustaliq, she dreamt that the moon coming from the direction of Madinah fell into her lap. She then did not disclose it to anyone. When the Holy Prophet arrived for the campaign she hoped that her dream would come true and the Holy Prophet ﷺ would marry her.

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا says that Sayyidah Juwairiyah was beautiful, well proportioned, delicate and elegant. Any one who saw her could not remain unimpressed.

Sayyidah Juwairiyah was a devout worshipper. She prayed most of the time. Once the Holy Prophet ﷺ came to the place where she was busy in worship. On another occasion he saw her praying in the mosque in the morning. Again in the afternoon, he found her still praying. The Holy Prophet ﷺ asked her if she always prayed like this. She replied in the affirmative. He told her to read the following glorifications of Allah which are superior to acts of worship:

- I hymn the glory and praise of Allah equal in number to His creation;

- I hymn the glory and praise of Allah according to His Will and Pleasure;

- I hymn the glory and praise of Allah equal in weight to that of this mighty throne, and

- I hymn the glory and praise of Allah equal in dimension to His words

Once the Holy Prophet ﷺ visited Sayyidah Juwairiya and asked her if she had something to eat. Sayyidah Juwairiya said, "By God we have got nothing to eat except the meat of charity that our maid servant got". The Holy Prophet ﷺ said, "Bring that to me, the charity has arrived at its appropriate place, now it is present for us".

On one Friday, the Holy Prophet visited Sayyidah Juwairiya who was keeping fast on that day. He asked her if she kept the fast yesterday or intended to fast tomorrow. When she replied in negative, the Holy Prophet ﷺ asked her to break her fast. It is said that the Holy Prophet ﷺ used to fast three days every month including a Friday.

Sayyidah Juwairiya رضی اللہ تعالیٰ عنہا narrated a number of Ahadith which have been transmitted by Hazrat Abdullah Bin Abbas, Hazrat Jabir, Hazrat Abdullah Bin Umar, Hazrat Ubaid Bin Asbaq, Hazrat Tufail, Hazrat Abu Ayub, Hazrat Abdullah Bin Shaddad.

Sayyidah Juwairiya died at the age of 65 in the year 50 A.H. in the month of Rabi-ul-Awal. The Governor of Madinah, Marwan, led her funeral prayers. She was buried in Janat-ul-Baqi.

May her soul rest in eternal peace and tranquility! Ameen.

Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا

Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا was a virtuous lady of extraordinary traits. She accepted Islam in the initial phase. She had a firm faith and was not prepared to reconcile with anyone on the doctrines of Islam.

Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا

Her name was Ramlah and Kunniyat Umme Habeebah. Her father's name was Hazrat Abu Sufyan. Her ancestral pedigree runs as follows: Ramlah d/o Abu Sufyan s/o Harb s/o Umayya s/o Abd Shams. Her mother's name was Safia d/o Abi Al Aas. She was the paternal aunt of Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ. Sayyidah Umme Habeebah was the real sister of Hazrat Amir Muawiya and a cousin of Hazrat Usman رضی اللہ تعالیٰ عنہ. She was born 17 years before the Apostleship of Hazrat Muhammad ﷺ.

She got married first to Ubaidullah s/o Jahsh s/o Rabab who hailed from the tribe of Banu Asad s/o Khuzaimah. Both Sayyidah Umme Habeebah and her husband Ubaidullah embraced Islam in the initial phase. At that time, her father Abu Sufyan was at daggers' drawn with the Muslims. So much so he did not tolerate the existence of any Muslim on Arab land. The Muslims were therefore constrained to migrate from Mecca to Ethiopia with the permission of the Holy Prophet ﷺ. Both Ubaidullah s/o Jahsh and Sayyidah Habeebah رضی اللہ تعالیٰ عنہا also left Mecca for Ethiopia.

As soon as the couple landed at Ethiopia, they were blessed with a daughter who was named as Habeebah, from her the Kunniyat Umme Habeebah was derived. It is heartening to record that after some time, Ubaidullah got himself converted into a Christian. He was completely detracked from the path of Islam and became a dead drunkard. He also forced Sayyidah Umme Habeebah to become Christian to which she resisted severely and remained firmly committed to Islam. As bad luck would have it Ubaidullah's health went on deteriorating fast ultimately resulting into his death as a

Christian.

It is said that once Sayyidah Umme Habeebah saw in her dream that her husband had lost the path of truth and righteousness. When she awoke in the morning she found that her husband had become a Christian. She tried her level best to make him understand the blessings of Islam but he remained adamant to accept Islam and finally died as an infidel. On another occasion, she saw in a dream that someone had addressed her as "Mother of Faithful". She got bewildered by this dream and began to envy her fortune. Later on it was proved that the dream was hundred percent true.

On learning that Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا had become a widow, the Holy Prophet ﷺ sent Amru s/o Umayya to the King of Ethiopia Negus to convey his marriage proposal to Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا. The King of Ethiopia sent this message to Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا through his slave girl Abraha; in case the proposal is accepted she should nominate a representative so that the marriage could be solemnized in a befitting manner. Sayyidah Umme Habeebah was overwhelmed with joy when she received the proposal and gifted two silver bracelets and golden rings to Abraha. She made Khalid bin Saeed bin Al Aas as her representative. The Negus voluntarily gathered Ja'fer bin Abi Talib and other Muslims, solemnized the marriage and paid 400 dinar as Mehr on behalf of the Holy Prophet ﷺ. Khalid bin Saeed served the participants with food before they left. The marriage took place in the year 6 A.H. Sayyidah Habeebah رضی اللہ تعالیٰ عنہا undertook the journey from Ethiopia to Madinah by boat. When she reached Madinah, the Holy Prophet ﷺ had already set out to attack Khyber.

When Abu Sufyan who had not yet entered the fold of Islam, came to know about the marriage of his daughter, he did not find any course but to accept defeat

although he was seriously engaged in instigating the idolators to fight against the Holy Prophet ﷺ. He was a dead enemy of the Muslims and wanted to eliminate Muslims from the land of Arab. How could he have ever thought of his own daughter being married to a man whom he hated the most. A bomb shell fell upon him when he got this news. He could not help but exclaiming this statement:

"Hazrat Muhamad ﷺ is a young man. His nose cannot be cut off. On the one hand we fight against him and on the other hand he has married my daughter".

After he uttered these words he accepted his defeat.

Sayyidah Umme Habeebah was a virtuous lady of extraordinary traits. She accepted Islam in the initial phase. She had a firm faith and was not prepared to reconcile with anyone on the doctrines of Islam. Once Abu Sufyan came to see her daughter. His purpose was also to get the period of Treaty extended through the good offices of Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا. When Abu Sufyan tried to sit on the bedding of the Holy Prophet ﷺ, seeing this Sayyidah Habeebah got immediately enraged and turned around the bedding. Her father was shocked over his daughter's behaviour and said, "Does this bedding mean so much to you?" She replied, "This is the bedding of Allah's Messenger. You are an idolator and therefore unclean".

Sayyidah Habeebah undertook long and painful journeys and made extraordinary sacrifices for the sake of Islam. She stood like a rock before the monster of poverty but never ever lost courage although she belonged to one of the most well-to-do families of Quraish.

The Holy Prophet ﷺ once saw Sayyidah Habeebah praying like this: "Oh Allah! I implore that I may benefit from my husband, father and brother". He did not endorse it but suggested to pray in this manner: "O Allah! Save me from Hell and the punishment of the

grave".

Once Sayyidah Habeebah made a fervent request to the Holy Prophet ﷺ to marry her sister Uzza. She supported her case with this argument, "Well, I am not your only wife. Where there are so many, one more will not matter much. It is my earnest desire that my sister should also share these blessings and excellencies". On this, the Holy Prophet said, "Marrying her is not permissible for me".

Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا was extremely beautiful. Her father was very proud of her beauty.

Sayyidah Habeebah always showed eye to eye with the sayings of the Holy Prophet ﷺ. Once the Holy Prophet ﷺ said that whoever offers 12 Rakaa't of voluntary prayers during day or night, Allah will bestow upon him/her a mansion in paradise. Sayyidah Habeebah رضی اللہ تعالیٰ عنہا never missed these prayers in life and strictly followed the Holy Law. Three days after the demise of her father she applied perfume to her dress, body and face saying that Islam does not permit anyone to mourn for more than three days. However, this mourning is permitted for four months and 10 days in case the husband dies.

65 Ahadith are narrated by her. The transmitters include Habeebah, Muawiya, Utba, Abu Sufyan, Abu Sufyan bin Saeed Saqafi, Abdullah bin Utba, Salim bin sawar, Shahr bin Howshib and Abu Saleh As Saman.

She strictly followed the Prophetic traditions and invited others to do the same. Once her nephew Abu Sufyian bin Saeed visited her. He gargled after eating the stew. She asked him to make ablution afresh as it had become incumbent on eating something cooked on fire. (This rule was however abrogated by the Holy Prophet ﷺ. Later, the Sahaba acted upon the revised version of the Holy Prophet ﷺ.

At the time of her death, she requested Sayyidah

Ayesha رضی اللہ تعالیٰ عنہا to forgive her for what had happened between them as co-wives. Sayyidah Ayesha generously forgave her and prayed for her forgiveness. At this Sayyidah Habeebah said, "you have made me happy. May Allah , the Benevolent make you happy too".

Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا was blessed with two children from her first husband Abdullah and Habeebah. Habeebah was brought up under the patronage of the Holy Prophet ﷺ and was married to Dawood bin Urwa, the highest ranking Chief of the tribe of Thaqeef.

She left this world for eternal abode in the year 44 A.H. during the reign of her brother Ameer Muawiya رضی اللہ تعالیٰ عنہ. Her age was 73 years at that time. She was buried in Madinah in the house of Hazrat Ali رضی اللہ تعالیٰ عنہ.

May Allah, the Most Merciful, the Most Compassionate and the Most Benevolent shower innumerable blessings on the grave of Sayyidah Habeebah رضی اللہ تعالیٰ عنہا. Ameen!

SAYYIDAH SAFIYA رضی اللہ تعالیٰ عنہا

Sayyidah Safia رضی اللہ تعالیٰ عنہا was the embodiment of so many virtues including sincerity, piety, humbleness, intelligence, tenderness in conversation, contentment and generosity.

She was the daughter of a Prophet (from Hazrat Haroon's dynasty). Hazrat Moosa علیہ السلام was her uncle.

SAYYIDAH SAFIYA رضی اللہ تعالیٰ عنہا

Her name was Zainab but she was known as Safiya. The fact of matter is that the share of booty which is meant for the leader is called Safiya among the Arabs. Since Sayyidah Zainab رضی اللہ تعالیٰ عنہا had fallen into the lot of the Holy Prophet ﷺ at the time of Fateh-e-Khyber, people started calling her by the name Safiya.

She was one of the descendants of Hazrat Haroon علیہ السلام. Her ancestral pedigree runs as follows: Sayyidah Safia d/o Huaiy s/o Akhtab s/o Saeed Bin Amer s/o Ubaid Bin Khizra S/o Abi Habib s/o Nazeer s/o Niham s/o Maikhoom. Her father held the exalted position of Chief of the Banu Nazeer tribe and was held in great esteem by the people. Her mother's name was Darah d/o Shamawal. From paternal side she belonged to Banu Nazeer tribe but from maternal side she hailed from Banu Quraiza. Thus she was a lady of high repute and respect.

At the age of 14 years, her first marriage was solemnized with Salam s/o Mishkam al-Qurzi, a popular poet and Chief of a tribe. Since they could not maintain their marital bondship, it ended up in the shape of divorce. After some time, Sayyidah Safiya's father married her to Kinanah s/o Abi-ul Haqaiq, Chief of Banu Quraiz and a gentleman of sweet disposition and great respect. He was the nephew of Chief of Khyber Abu Rafe.

The Holy Prophet ﷺ undertook the journey to Khyber in the 7th year A.H. to put an end to the Jewish conspiracy campaign going on for quite a long time against Muslims.

Khyber used to be the strong fortress and mainstay of Jews. This was the place where the battle was fought; the Muslims left no stone unturned in changing the geography of place and captured the fortress

"Al-Qamoos" with so ease and without any resistance from the opponents. God bestowed an historical victory upon the Muslims under the command of Hazrat Ali رضی اللہ تعالیٰ عنہ. The Chief Kinanah bin Abi Huqaiq was killed in the battle and his whole family including Sayyidah Safia was captured by the Muslims. Her father as well as her brother were killed at the hands of Muslim soldiers. Two Jewish Chiefs Marhab and Haris were also killed at the hands of Hazrat Ali رضی اللہ تعالیٰ عنہ. In the Battle of Khyber, 93 Jews were killed whereas only 15 Muslims were martyred.

After the battle, Sayyedna Bilal-e-Habshi brought Sayyidah Safia رضی اللہ تعالیٰ عنہا and her sister from a route where the dead bodies of Jews including her father, brother and husband were lying. Sayyidah Safia رضی اللہ تعالیٰ عنہا kept quiet but her sister's condition went out of control. When Hazrat Bilal presented them before the Holy Prophet ﷺ, Sayyidah Safia رضی اللہ تعالیٰ عنہا quietly sat on one side. The Holy Prophet ﷺ ordered to take her sister on the other side and addressed Hazrat Bilal in this manner: Bilal! "Don't you have sympathy in your heart that you brought the ladies from that route where the dead bodies of their father and brother were lying".

Only a few days passed from the marriage of Sayyidah Safia رضی اللہ تعالیٰ عنہا when her husband was killed in the battle and she fell into the lot of Holy Prophet ﷺ as a share of booty. Hazrat Dihya Kalbi requested for the services of Sayidah Safia as maid-servant to which he was not permitted by the Holy Prophet ﷺ.

Keeping in view the gingling traits and family background of Sayyidah Safia رضی اللہ تعالیٰ عنہا, the Holy Prophet ﷺ was requested to include her in the Prophetic household. At this, Hazrat Dihya and Sayyidah Safia رضی اللہ تعالیٰ عنہا were called. The Holy Prophet ﷺ cast an affectionate look at Sayyidah Safia رضی اللہ تعالیٰ عنہا and freed her forthwith giving her the option to go back home or if she wished to be wedded to the Messenger of Allah ﷺ. Sayyidah Safia رضی اللہ تعالیٰ عنہا took

this offer as a matter of privilege and honour and willingly accepted the proposal of getting married to the Holy Prophet. Her freedom was considered as a substitute for dowry. She was 17 years old at the time of her second marriage with the Holy Prophet ﷺ. After her marriage with the Holy Prophet ﷺ, the Jews never participated in any Battle against Muslims.

The following day, the Holy Prophet ﷺ ordered the people to bring the eatables which, inter alia, comprised Maleeda (prepared from dates, cheese and butter). The Waleema ceremony was held which was participated by distinguished Companions besides other people. The Holy Prophet ﷺ stayed at Sadus Sahba before he left for Madinah alongwith Sayyidah Safia رضی اللہ تعالیٰ عنہا.

Sayyidah Safia sat behind the Holy Prophet ﷺ on the camel duly covered by the sheet provided by him. Whenever Sayyidah Safia had to mount the camel she was every time helped by the Allah's Messenger in doing so. Once it so happened that due to swift pace of the camel, Sayyidah Safia رضی اللہ تعالیٰ عنہا fell down from the camel. The Holy Prophet ﷺ instantly got down, covered her with his own sheet and made her seated on the camel again.

Before marriage Sayyidah Safia رضی اللہ تعالیٰ عنہا saw many dreams. Once she dreamt that the moon had fallen into her lap. When her father was told about this, he got infuriated and slapped his daughter. He also remarked, "It means you want to be married to the Holy Prophet ﷺ, the Prince of Arabia". He slapped his daughter so harshly that the marks were writ on her face till she entered the wedlock of the Holy Prophet ﷺ. When Sayyidah Safia was asked by the Holy Prophet ﷺ about the marks, she narrated the whole story including the dreams. Once she dreamt that the sun had fallen on her breast. When her husband was told about this, he said, "Probably you wish to be married to the Prince of Arabia, the Holy Prophet ﷺ".

When the Holy Prophet ﷺ reached Madinah, he made Sayyidah Safia رضی اللہ تعالیٰ عنہا stay at Hazrat Haris bin Noaman Ansari's house who was one of the most distinguished and sincere Companions of the Holy Prophet ﷺ. He was quite wealthy and always felt privileged in serving the Holy Prophet ﷺ.

A wave of curiosity spread all around that the newly married wife of the Holy Prophet ﷺ was exceedingly beautiful. Thus the women of Ansar and the Holy Wives flocked in to have a glimpse of Sayyidah Safia رضی اللہ تعالیٰ عنہا. The Holy Prophet ﷺ while standing behind Sayyidah Ayesha رضی اللہ تعالیٰ عنہا asked her how she liked the new bride. She replied, "People say she is a Jewess". The Holy Prophet ﷺ promptly said, "Don't say so as she has embraced Islam and her Islam is better than others".

Sayyidah Safia رضی اللہ تعالیٰ عنہا was the embodiment of so many virtues including humbleness, intelligence, tenderness in conversation, contentment and generosity. When she came over to Madinah, Sayyidah Fatima رضی اللہ تعالیٰ عنہا accorded her warm welcome. Sayyidah Safia removed her precious earrings and presented them to Sayyidah Fatima رضی اللہ تعالیٰ عنہا. She also obliged the women with gifts who had come along with Sayyidah Fatima رضی اللہ تعالیٰ عنہا. Once, the maid servant of Sayyidah Safia رضی اللہ تعالیٰ عنہا complained to Hazrat Umar رضی اللہ تعالیٰ عنہ that Sayyidah Safia still honours the Sabbath and has soft corner for her relatives. Hazrat Umar رضی اللہ تعالیٰ عنہ sent some one to Sayyidah Safia for confirmation. Sayyidah Safia رضی اللہ تعالیٰ عنہا confidently replied, "Why should I observe the Sabbath when Allah has given me Friday in its place. Regarding my friendly treatment with my relatives they are my kith and kins and I am bound to be good to them". Hazrat Umar رضی اللہ تعالیٰ عنہ was very much pleased with the soft presentation of Sayyidah Safia رضی اللہ تعالیٰ عنہا. Thereafter, Sayyidah Safia رضی اللہ تعالیٰ عنہا called for the maid servant and asked her what made her level such allegations. She replied,"Satan".Sayyidah Safia رضی اللہ تعالیٰ عنہا

did not react but set the girl free in the name of Allah.

Sayyidah Safia رضی اللہ تعالیٰ عنہا was extremely generous. She owned only one house which too was given in chaiity during her life time. She was ever sympathetic. When Hazrat Usman رضی اللہ تعالیٰ عنہ was besieged in his house, she along with her slave went to see him. Looking at the seriousness of the situation, she asked Hazrat Hasan رضی اللہ تعالیٰ عنہ to bring water and food for Hazrat Usman رضی اللہ تعالیٰ عنہ.

Once the Holy Prophet ﷺ was displeased with Sayyidah Safia رضی اللہ تعالیٰ عنہا on any ground. Sayyidah Safia رضی اللہ تعالیٰ عنہا went to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا and requested her in this manner, "You are aware that I have nothing to give you in return. If you kindly mediate with the Holy Prophet ﷺ on my behalf I shall surrender the day of my turn in your favour". Sayyidah Ayesha رضی اللہ تعالیٰ عنہا agreed to do so. She profusely sprinkled the scented water on her clothes and presented herself to the Holy Prophet ﷺ. The Holy Prophet ﷺ said, "Ayesha, this is not the day of your turn". She answered, "This is the bounty of my Lord. He bestows upon whom He wishes". Then she narrated the whole story. The Holy Prophet ﷺ was pleased again with Sayyidah Safia رضی اللہ تعالیٰ عنہا.

Sayyidah Safia رضی اللہ تعالیٰ عنہا loved he Holy Prophet ﷺ from the core of her heart. When the Holy Prophet ﷺ was in extreme agony at the time of his death, Sayyidah Safia رضی اللہ تعالیٰ عنہا exclaimed, "Oh Messenger of Allah! I wish your disease befall on me". The other Holy Wives looked at her enviously, then the Holy Prophet ﷺ said, "Her words emanate from the depth of her heart. No doubt she speaks the truth".

According to Sayyidah Safia رضی اللہ تعالیٰ عنہا, she had never seen a more perfect man than the Holy Prophet ﷺ with regard to character, manners, generosity, bravery, sympathy and sweet behaviour towards human beings.

Sayyidah Safia رضی اللہ تعالیٰ عنہا had narrated a few

Ahadith which have been transmitted by Zain-ul-Abedeen, Ishaq bin Abdullah bin Haris, Silm bin Safwan Kinana and Yazid bin Mu'tib. Like other Holy Wives she too was a fountain of knowledge. Her pedestal was fairly high in terms of knowledge, piety, excellence and purity. She ever satisfied the women who used to come to her to enquire about certain points of knowledge. Sayyidah Suhaira binte Jaffer also approached her for a legal ruling regarding Nabidh (a drink made of dates).

Once the Holy Prophet ﷺ found her crying. When asked to tell the reason, she said, "Sayyidah Ayesha and Sayyidah Zainab رضی اللہ تعالی عنہما say they are more superior since they are not your only wives but also claim kinship with you. They also say it openly that I am only a Jewess". The Holy Prophet ﷺ promptly said, "If they base their superiority on being related with the Prophetic household, then why do you hesitate to say that your father was Hazrat Haroon علیہ السلام and your uncle Hazrat Moosa علیہ السلام and that your husband is Hazrat Muhammad ﷺ". She would never tolerate any reference with regard to her old faith. In day-to-day matters, she ever observed patience and never reacted harshly.

During the last 10 days of Ramazan, the Holy Prophet ﷺ had secluded himself from worldly affairs in a mosque. Sayyidah Safia رضی اللہ تعالی عنہا went to see him. When she got up to leave, the Holy Prophet ﷺ also accompanied her.

Once the Holy Wives including Sayyidah Safia رضی اللہ تعالی عنہا were with the Holy Prophet ﷺ on a journey. On the way, Sayyidah Safia's رضی اللہ تعالی عنہا camel fell sick. By chance, Sayyidah Zainab binte Jahsh had two camels. The Holy Prophet ﷺ asked her to give one camel to Sayyidah Safia رضی اللہ تعالی عنہا. Sayyidah Zainab رضی اللہ تعالی عنہا said, "Why should I give my camel to a woman who is a Jewess"? The Holy Prophet ﷺ resented her attitude so much that he did not visit Sayyidah Zainab رضی اللہ تعالی عنہا for

three months.

Once Sayyidah Ayesha رضی اللہ تعالیٰ عنہا passed personal remarks about the short stature of Sayyidah Safia رضی اللہ تعالیٰ عنہا. The Holy Prophet ﷺ expressed his displeasure over Sayyidah Ayesha's attitude and said, "you have uttered such a thing that if it is put into an ocean it would pollute the entire water of ocean".

During the last Hajj, Sayyidah Safia was with the Holy Prophet ﷺ. Unfortunately, she started menstruating due to which the Holy Prophet decided to delay the return to Madinah. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا told the Holy Prophet that Sayyidah Safia رضی اللہ تعالیٰ عنہا had performed all the rites including Tawafe Wida, hence there was no validation for a delay. On knowing this, the Holy Prophet ﷺ ordered to move.

Sayyidah Safia رضی اللہ تعالیٰ عنہا died at the age of 60 in the year 50 A.H. and was buried in Janatul Baqi. Before her death, she gave the advice that one third of her property be given to her nephew and the rest be given in charity. She left back 100,000 Dirham. People showed reluctance in giving the share to her nephew as he was a Jew. But Sayyidah Ayesha رضی اللہ تعالیٰ عنہا advised them to do as per her will. Therefore, they acted upon the words of advice as uttered by Sayyidah Safia رضی اللہ تعالیٰ عنہا. May Allah shower blessings on the departed soul ! Ameen!

Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا

Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا was overwhelmingly inclined towards following the commandments and forbidden things of Islam. She never ever went against them.

SAYYIDAH MAIMOONAH رضی اللہ تعالیٰ عنہا

Her real name was Barrah which was changed as Maimoonah after her marriage with the Holy Prophet ﷺ. She belonged to the tribe Qais bin Eilan. Her ancestral pedigree runs as follows: Maimoonah d/o Haris s/o Hazan s/o Bajair s/o Hazam s/o Roeba s/o Abdullah s/o Hilal s/o Amir s/o Sa'sa'a s/o Muawiya s/o Bakr s/o Huwazon s/o Mansoor s/o Akrama s/o Khaseefa s/o Qais s/o Eilan s/o Madar. Her mother Hind hailed from the tribe Humair. She was the daughter of Auf s/o Zaheer s/o Haris s/o Hamata s/o Jarash. She happened to be the sister of Sayyidah Abbas's wife Umme Fadl Lubbabatus Sughra.

Divorced by her first husband Masood bin Amru bin Ameer Thaqafi for some reason, she was then married to Abu Rahm Bin Abdul Aza who unfortunately died in the year 7 A.H. rendering Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا a widow.

For the sake of performing Umrah, the Holy Prophet Muhammad ﷺ undertook the journey from Madinah to Mecca Mukarramah in the year 7 A.H. On his way, he met the husband of Sayyidah Maimoonah's sister. The latter welcomed the Holy Prophet ﷺ and requested him to marry Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا. The Holy Prophet accepted his proposal and married Sayyidh Maimoonah رضی اللہ تعالیٰ عنہا in the month of Shawwal in the year 7 A.H. after performing Umrah. Some say the proposal was delivered through Hazrat Abbas bin Abdul Mutalib. Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا appointed Hazrat Abbas رضی اللہ تعالیٰ عنہ as her representative who gave her in marriage. 500 Dirhams were fixed as Mehr (dower money). On return to Madinah, the Holy Prophet ﷺ took

a sojourn at a place called Saraf about 10 miles away from Mecca. Sayyidah Maimoonah stayed with the Holy Prophet ﷺ at this very place and remained there for some time.

Just three years after marriage, the Holy Prophet ﷺ left this world in the year 10 A.H. Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا became a widow again. She however got a unique opportunity to acquire religious knowledge and benefit from the company of Holy Prophet ﷺ. One can envy her fortune. It is said that Sayyidah Maimoona رضی اللہ تعالیٰ عنہا was the last wife of the Holy Prophet ﷺ who spent the golden period of her life in his sacred companionship.

Once a certain woman fell seriously ill. She made an oath that if she would recover from illness she would go to Khana Kaaba and pray there. God bestowed upon her health and she started preparations for journey. Before her departure, she came to Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا to bid her farewell. The latter told her that offering prayers in Masjid-e-Nabwi is one thousand times superior to praying anywhere else as Masjid-e-Nabwi was dearer to God as compared to Baitul Maqdas.

She was such a kind hearted lady that once she on her own freed a slave girl but did not bring it to the notice of the Holy Prophet. When the Holy Prophet ﷺ came to her on the day of her turn, she mentioned it to him. The Holy Prophet ﷺ said, "Oh Maimoonah,رضی اللہ تعالیٰ عنہا had you freed the slave girl in favour of your uncle, you would have got fabulous reward for it".

Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا was very meticulous about repaying the loans which she borrowed to help the needy people. Once she borrowed more money. Some one asked,"how will you clear the loan!" She said, " I have heard from the Holy Prophet ﷺ that the one who intends to repay the loan is helped by Allah in doing so."

Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا was overwhelmingly inclined towards following the commandments and

forbidden things of Islam. She never ever went against them which is amply proven by this incident. Once, one of his close relations came to see her. His mouth was smelling of alcohol. Sayyidah Maimoonah did not let him go till he was severely admonished and reprimanded. He was also strictly forbidden not to visit her in future.

It is said that one day Hazrat Abdullah bin Abbas, Sayyidah Maimoonah's nephew, visited her with his hair scattered and disorderly. Hazrat Maimoonah رضی اللہ تعالیٰ عنہا inquired, "What happened! My dear son." Why your hair are in disarray and untidy?" Hazrat Abdullah bin Abbas replied, "My wife is menstruating. She ever combs my hair. Because of this condition I have not deemed it appropriate to take service from her. Sayyidah Maimoonah said, "Dear son, hands do not get impure. My version gets strength from the fact that when we were in this condition, the Holy Prophet ﷺ would rest his head in our lap and recite the verses of Holy Quran and in this very condition we used to place the prayer mat in the mosque". Thus she made it abundantly clear that nothing touched by the woman in such state gets impure. On some other occasion she gave an elaborate lecture to Hazrat Abdullah bin Abbas to make him understand that by touching the women who are in menses nothing gets impure.

It is narrated that once a slave girl went to Hazrat Abdullah bin Abbas's house and found that the beds of husband and wife were separated. She thought that it maybe due to some quarrel or dispute but on inquiry it was found that Hazrat Abdullah bin Abbas رضی اللہ تعالیٰ عنہ would always keep his bed away from the bed of his spouse when she was menstruating. When Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا came to know of it, she sent the slave girl again to Hazrat Abdullah bin Abbas to interrogate as to why he forsakes the path of the Holy Prophet ﷺ. The Holy Prophet ﷺ would never leave the company of his spouses in this state

and lie down next to them.

Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا loved the Holy Prophet ﷺ so intensely that whenever she saw him disturbed she would immediately get upset and perturbed. One morning when the Holy Prophet ﷺ got up, he did not utter even a single word. Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا could not help saying, "Oh! Messenger of Allah! What has made you saddened!" The Holy Prophet ﷺ replied, "Hazrat Jibraeel Amin promised to visit me tonight but he did not turn up and made me sad". "I swear by Allah that Jibraeel Amin never ever broke his promise", said the Holy Prophet ﷺ. All of a sudden he remembered that a night before a dog had entered the residential premises and took rest under the bed. As soon as the dog was ousted from the house, Hazrat Jibraeel Amin علیہ السلام made appearance. He greeted and said that angels do not enter a house where a dog is kept or pictures are hung.

Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا accompanied the Holy Prophet ﷺ during his last Pilgrimage. No one knew whether he was fasting on the day of Arafat. Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا sent a bowl of milk to the Holy Prophet ﷺ which he drank without hesitation. Thus everybody came to know that the Holy Prophet ﷺ was not fasting on that day. This Hadith as well as 46 other Ahadith have been transmitted by a number of Holy Prophet's distinguished Companions including Hazrat Abdullah bin Abbas,Hzrat Abdullah bin Shaddad, Hazrat Abdur Rehman bin Usaiba, Hazrat Ubaidullah Khawlan, Hazrat Ibrahim bin Abdullah, Hazrat Ubaida bin Sibaq, Hazrat Ali Binte Sabi and others.

Sayyidah Maimoonah رضی اللہ تعالیٰ عنہا spent the last days of her life in Mecca. There she fell seriously ill. She instantly requested his relatives to take her away from Mecca as she will not die there according to the wording of Holy Prophet ﷺ. She was immediately taken to Saraf where she breathed her last. It is a sheer coincidence that

she passed away at the same place where her marriage was solemnized. She left this world in the year 51 after Hijra. Her funeral prayers were led by Hazrat Abdullah bin Abbas who also had the privilege of lowering her dead body into the grave. When the dead body was lifted for burial he asked the people neither to lift it rudely nor to push it while walking. He advised the people to pay due respect to the deceased's body and walk as slowly as possible as she was the distinguished spouse of the Holy Prophet ﷺ and that she was the last of the Holy wives to leave this temporary world for eternal abode.

May Allah shower myriads of blessings on her grave! Ameen.

SAYYIDAH REHANA رضی اللہ تعالیٰ عنہا
BIN-E-SHAMOON

The Holy Prophet ﷺ loved her intensely and fulfilled each of her desires.

SAYYIDAH REHANA رضی اللہ تعالیٰ عنہا BINT-E-SHAMOON

Her name was Rehana. She hailed from the reputed Jewish tribe Banu Quraiza. Her ancestral pedigree runs as follows: Rehana daughter of Shamoon s/o Zaid s/o Khanafa. According to some other source it is Rehana d/oZaid s/o Umar s/o Janafa s/o Shamoon s/o Zaid. Of the two, the former ancestral pedigree is acknowledged as more reliable and the name of Sayyidah Rehana's father is definitely Shamoon s/o Zaid. Her father had the privilege of being a companion and to have heard and narrated traditions from the Holy Prophet ﷺ.

Sayyidah Rehana رضی اللہ تعالیٰ عنہا was first married to Hakam, a person from Banu Quraiza. When the Battle Banu Quraiza was fought, a number of jews were killed at the hands of Muslims. Hakam was also one of them. Sayyidah Rehana رضی اللہ تعالیٰ عنہا was amongst those Jewish women who were made captives by the Muslim soldiers. The Holy Prophet ﷺ approached Sayyidah Rehana and told her that if she opts for Allah and his Messenger Muhammad ﷺ he would marry her. Sayyidah Rehana رضی اللہ تعالیٰ عنہا willingly accepted the proposal. The Holy Prophet ﷺ freed her. 12 Awqias were fixed as Mehr at the time of marriage.

It is narrated by Ibne Saad that the Holy Prophet ﷺ made arrangements for Sayyidah Rehana's رضی اللہ تعالیٰ عنہا stay at the dwelling of Hazrat Umul Manzar Binte Qais. There are two versions about Sayyidah Rehana رضی اللہ تعالیٰ عنہا regarding acceptance of Islam. One version is that the Holy Prophet ﷺ said, "If you wish you may get yourself converted into a Muslim or you may remain a jew". She preferred her own religion. At this, the Holy Prophet said, "If you accept Islam, I shall marry you and keep you with me". She did not move an inch from her earlier stand. The Holy Prophet ﷺ was shocked at Sayyidah Rehana's

رضی اللہ تعالیٰ عنہا behaviour and thus left her on her own. One day, the Holy Prophet ﷺ was sitting with his companions when abruptly some footsteps were heard. On this, the Holy Prophet's countenance brightened up. He addressed his companions, "This is Saalba bin Saayah, and coming with the tidings that Sayyidah Rehana رضی اللہ تعالیٰ عنہا has accepted Islam". (It is narrated by Ibne Hasham that Saalba entered the premises and gently told the Holy Prophet about the acceptance of Islam by Sayyidah Rehana). The Holy Prophet ﷺ was tremendously pleased and told the companions that Saalba had come to break the news of Sayyidah Rehana regarding acceptance of Islam. The second tradition goes that Sayyidah Rehana was brought as captive to the Holy Prophet ﷺ. The Holy Prophet ﷺ addressed her, "If you accept Islam, I shall make you special for myself". She replied, "I accept Allah and His Messenger ﷺ". It happened in the sixth year A.H. that the Holy Prophet freed and married her including her among the Holy wives. She always veiled herself and a day was fixed on which the Holy Prophet used to visit her. The Holy Prophet ﷺ loved her intensely and fulfilled each of her desires. She permanently resided in the house of Qais bin Fahd. She was extremely beautiful and possessed refined manners.

She died about ten months before the death of Holy Prophet ﷺ and was buried in Jannatul Baqih. May Allah bless her and rest her soul in eternal peace! Ameen.

SAYYIDAH MARIA QIBTIA رضی اللہ تعالیٰ عنہا

Allah had bestowed on Sayyidah Maria Qibtia رضی اللہ تعالیٰ عنہا beauty and the noble character. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا said, "She did not envy anyone as much as Sayyidah Maria. She was a paragon of virtues".

SAYYIDAH MARIA QIBTIA رضی اللہ تعالیٰ عنہا

Consequent upon the signing of the Treaty of Hudaibiya in the year 6 A.H., the Holy Prophet ﷺ started an aggressive campaign of sending letters to the rulers and governors of the neighboring countries inviting them to accept Islam. One of the letters was sent to the Roman Governor of Alexandria, Patriarch who was known as Muqawqas amongst the Arabs.

A renowned and trustworthy companion of the Holy Prophet ﷺ Hazrat Hatib Bin Abi Baltaa acted as messenger and brought the letter to Muqawqas. Although the latter did not accept Islam yet he gave an immense amount of respect and honour to the courier Hazrat Hatib. When Hazrat Hatib left Alexandria, he was given a letter by Muqawqas in the name of the Holy Prophet wherein it was written that he was sending him two girls who are held in great esteem and honour among Qibtians. Names of these two girls were Maria and Sireen. See the greatness of Allah that on return to Madinah, both the girls embraced Islam which was preached to them by Hazrat Hatib. After they reached Madinah, Hazrat Hatib presented these girls to the Holy Prophet ﷺ. He gave Hazrat Sireen to Hazrat Hasan bin Thabit and married Sayyidah Maria himself. In the year 6 A.H., Sayyidah Maria رضی اللہ تعالیٰ عنہا gave birth to Hazrat Ibrahim who died after seventeen or eighteen months. Sayyidah Maria رضی اللہ تعالیٰ عنہا wept bitterly on the sad demise of her son and the Holy Prophet was also grieved over this irreparable loss. He took his dead son in his lap and exclaimed numbed by grief, "Oh Ibrahim, no doubt we are saddened by your demise".

It is said that the Holy Prophet ﷺ treated Sayyidah Maria the same way as he treated the other Holy Wives. The Holy Prophet ﷺ always advised Sayyidah Maria رضی اللہ تعالیٰ عنہا to observe Purdah. The Holy Prophet ﷺ

asked his Companions to accord special treatment to Qibtians (Egyptian Christians) as we enjoy ancient historic relationship with them. It is an historic fact that the Holy Prophet's esteemed forefather Hazrat Ismail was born from a lady from the Egyptian Royal Household namely Sayyidah Hajira رضی اللہ تعالیٰ عنہا. Sayyidah Maria Qibtia رضی اللہ تعالیٰ عنہا also belonged to the same nation. For the sake of renewing and strengthening the historic relationship, Muqawqas had presented two Coptic girls. Sayyidah Maria attained the exalted status of being a Holy Wife as Allah had promised in the Holy Quran.

Allah had bestowed on Sayyidah Maria beauty and the noble character. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا says, "She did not envy anyone as much as Sayyidah Maria. She was a paragon of virtues".

After the Holy Prophet left this world for eternal abode, the two Khulafa Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ and Hazrat Umar رضی اللہ تعالیٰ عنہ looked after her needs. Sayyidah Maria died in the year 16 A.H. during the reign of Hazrat Umar رضی اللہ تعالیٰ عنہ. Hazrat Umar رضی اللہ تعالیٰ عنہ gathered all the people of Madinah and himself led the funeral prayers. She was buried in Janatul Baqi.

May her soul rest in eternal peace and tranquility! Ameen.

HAZRAT ALI رضی اللہ تعالیٰ عنہ

Hazrat Ali رضی اللہ تعالیٰ عنہ was very close to the Holy Prophet ﷺ and their propinguity was changed into a permanent relationship when he married the Prophet's ﷺ most beloved daughter Sayyidah Fatima رضی اللہ تعالیٰ عنہا.

Hazrat Ali رضی اللہ تعالیٰ عنہ also had the distinguished honour that the progeny of the Holy Prophet ﷺ continued through Hazrat Ali's sons by Sayyidah Fatimah رضی اللہ تعالیٰ عنہا named Hazrat Imam Hassan علیہ السلام and Hazrat Imam Hussain علیہ السلام . The two children were the most beloved of the Holy Prophet ﷺ.

HAZRAT ALI رضی اللہ تعالیٰ عنہ

The fourth Caliph Hazrat Ali رضی اللہ تعالیٰ عنہ was the son of Hazrat Abu Talib, the Holy Prophet's ﷺ uncle, under whose guardianship the Holy Prophet ﷺ was brought up after the death of his grandfather Hazrat Abdul Muttalib. The Holy Prophet ﷺ kept his name as Ali. Hazrat Ali was known by his surname as Abu Turab. He belonged to the clan Banu Hashim, the same clan as of the Holy Prophet ﷺ. The look after of the Sacred Khana Ka'bah was entrusted to this clan. Hazrat Ali رضی اللہ تعالیٰ عنہ was born inside Khana Kaaba ten years before the Prophethood of Hazrat Muhammad ﷺ. Hazrat Ali رضی اللہ تعالیٰ عنہ was brought up under the care of the Holy Prophet ﷺ since the time when he was only 6 years old. The Holy Prophet ﷺ loved him as a son and gave his daughter Sayyidah Fatima رضی اللہ تعالیٰ عنہا in marriage to him.

Hazrat Ali رضی اللہ تعالیٰ عنہ knew all about the Holy Prophet ﷺ since his childhood. Hence, when the Holy Prophet ﷺ invited the people to accept his mission, Hazrat Ali رضی اللہ تعالیٰ عنہ was the foremost few who promptly responded to his Call from amongst the children. He was only ten years' old at that time. He became the first youth to enter the fold of Islam. When the Holy Prophet ﷺ invited the members of his family to accept his mission, nobody listened to him but young Ali رضی اللہ تعالیٰ عنہ stood up and said, "Though my eyes are sore, my legs are thin and I am the youngest of all present here yet I will stand by you, O'Mesenger of Allah".

At the time of Hijrah, Hazrat Ali رضی اللہ تعالیٰ عنہ was left at Mecca to play an important role in the history of Islam. When the Holy Prophet's ﷺ house was surrounded by the foes at night just before his departure for Madinah, Hazrat Ali رضی اللہ تعالیٰ عنہ was asked by the Holy Prophet ﷺ to

occupy his bed. In the meantime, the Holy Prophet ﷺ managed to slip out in the darkness. When the blood thirsty tribesmen saw Hazrat Ali رضی اللہ تعالیٰ عنہ in the bed in place of the Holy Prophet ﷺ, they were totally disgusted and disappointed over the peculiar situation as they had resolved to assassinate the Holy Prophet ﷺ. However, they did not torture Hazrat Ali رضی اللہ تعالیٰ عنہ.

Although the Meccans did not accept his mission, they considered the Holy Prophet ﷺ as the trustworthiest man of Mecca and continued to repose trust in him. It was Ali رضی اللہ تعالیٰ عنہ to whom the Holy Prophet ﷺ gave the deposits to be returned to the owners, when he was leaving Mecca for Madina. Hazrat Ali رضی اللہ تعالیٰ عنہ migrated to Madinah after having returned the deposits.

Hazrat Ali رضی اللہ تعالیٰ عنہ was very close to the Holy Prophet ﷺ and their propinguity was changed into a permanent relationship when he married the Prophet's ﷺ most beloved daughter Sayyidah Fatima رضی اللہ تعالیٰ عنہا.

Hazrat Ali رضی اللہ تعالیٰ عنہ also had the distinguished honour that the progeny of the Holy Prophet ﷺ continued through Hazrat Ali's sons by Fatimah named Hazrat Imam Hasan علیہ السلام and Hazrat Imam Hussain علیہ السلام. The two children were the most beloved of the Holy Prophet ﷺ.

Hazrat Ali رضی اللہ تعالیٰ عنہ was a very brave man. He participated in almost all the battles fought against the non-believers during the life time of Hazrat Muhammad ﷺ.He usually observed fast while in Jihad. The instances of his bravery are not lacking in history. In the first battle at Badar, he was holding the flag of the Islamic Army. When three famous warriors of Quraish challenged the Muslims, Hazrat Ali رضی اللہ تعالیٰ عنہ along with Hazrat Hamza رضی اللہ تعالیٰ عنہ accepted the challenge and showed great feats of bravery. He killed his opponent Walid only with one stroke of his sword and cut him into two pieces.

In the battle of Uhud, Abu Sa'd challenged Hazrat Ali رضی اللہ تعالیٰ عنہ. Hazrat Ali رضی اللہ تعالیٰ عنہ attacked him and the latter

fell down on the ground. Hazrat Ali رضی اللہ تعالیٰ عنہ took pity on him and left him in that condition.

Because of his bravery, Hazrat Ali رضی اللہ تعالیٰ عنہ was popularly known as "Assadullah" (the lion of Allah). In the battle of Khybar against the Jews, the Muslims tried to conquer the strongest Jewish fort. Qumus, but they were not successful in the beginning. Then the Holy Prophet ﷺ said: "Tomorrow I will give the command and the flag to a brave person who loves Allah and his Prophet ﷺ." Everybody was expecting that this honour would fall to his lot. The people were rather surprised when the next morning the Holy Prophet ﷺ called Hazrat Ali رضی اللہ تعالیٰ عنہ who was sick and had sore eyes. The Holy Prophet ﷺ applied his finger, wet with his saliva, over the eyes of Hazrat Ali رضی اللہ تعالیٰ عنہ and he was cured immediately. Then he gave the flag to him and advised him as such: "First of all invite them towards Islam. Even if one man responds to your invitation it would be better".

Following the advice of the Holy Prophet ﷺ Hazrat Ali رضی اللہ تعالیٰ عنہ invited the Jews towards Islam. Instead of accepting the right path they sent their commander Marhab, (the great warrior of Arabia and one of the bravest men of that time) who challenged Hazrat Ali رضی اللہ تعالیٰ عنہ. Hazrat Ali رضی اللہ تعالیٰ عنہ accepted his challenge and killed him in one stroke. He turned the tide of the battle in the twinkling of an eye. His famous sword cut Marhab's body into two pieces. At the battle of Hunayan he also played an important part. During the Tabuk expedition he stayed at Madinah under the Holy Prophet's own orders. In the 10th year of Hijra, Hazrat Ali رضی اللہ تعالیٰ عنہ was sent to carry the message of Islam to the people of Yemen and it was due to his ability that Islam was for the first time preached in the Province of Yemen. During the reign of Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ, when the false Prophets arose in Arabia, Hazrat Ali رضی اللہ تعالیٰ عنہ stood by him in the defence of the Capital. After Hazrat Abu Bakr, he swore allegiance

to Hazrat Umar رضی اللہ تعالیٰ عنہ and gave his own daughter Umme Kulsoom in marriage to him. In the cae of Hazrat Usman رضی اللہ تعالیٰ عنہ he voted in favour of Hazrat Usman رضی اللہ تعالیٰ عنہ and when the latter was surrounded by enemies, he ordered his own son Hazrat Hassan رضی اللہ تعالیٰ عنہ to keep watch at the gate of Hazrat Usman's house. In fact Hazrat Ali رضی اللہ تعالیٰ عنہ showed great bravery in each and every battle he fought and earned fame. He was reckoned to be the greatest warrior of Arabia.

Hazrat Ali رضی اللہ تعالیٰ عنہ was not only a great warrior but also a great scholar. He was also one of the greatest jurists among the Companions. The Holy Prophet ﷺ appointed him as a Qazi (Judge) of Yemen during his lifetime. He was a master of the Arabic language and his writings were as effective as his speech. The virtues of Hazrat Ali رضی اللہ تعالیٰ عنہ are so many and the services rendered by him are so great that it is difficult to mention them all. On many occasions, the Holy Prophet ﷺ prayed for him. When the Holy Prophet ﷺ sent Hazrat Ali رضی اللہ تعالیٰ عنہ to Yemen on the 10th of Ramadan, he ﷺ blessed Ali رضی اللہ تعالیٰ عنہ with the following prayer:

"O' Allah! put truth on his tongue, and enlighten his heart with the light of guidance".

On one occasion the Holy Prophet ﷺ said to Ali رضی اللہ تعالیٰ عنہ: "You belong to me and I belong to you".

Hazrat Ali used to wear warm clothes during summer and cold clothes during winter. When asked about it, he told that the Holy Prophet ﷺ had applied his saliva on his eyes and had also prayed before Allah to make Hazrat Ali immune from the pinch of warm and hot weather. Since then, he was neither feeling hot nor cold.

The departure of Holy Prophet ﷺ from this world was a great shock to Hazrat Ali رضی اللہ تعالیٰ عنہ. He attended him day and night during his illness, and after his ﷺ demise, he gave bath to the Holy Prophet ﷺ.

Hazrat Ali رضی اللہ تعالیٰ عنہ was the model of simplicity and

self-denial who faced all the problems with valour and resilience. He was a man of strong will power and determination. From cradle to the grave, he led the simple life of a poor man. He had no servant nor maid-servant in his house and his wife Sayyidah Fatima رضی اللہ تعالیٰ عنہا (the Chief of Women of Paradise) would grind corn with her own hands. To earn his living he did every kind of work and labour. Purity of motives and selflessness were the keynote of his life. He had no desire for kingship but when the mantle fell on his shoulders he tried his best to fulfil his responsibility. Monarch of a vast empire he led the life of a hermit and he never cast a glance at the worldly riches which came in heaps only to kiss his shoes. He lived in a cottage like the other Caliphs and wore rough course clothes and took pride in doing household work with his own hands. He fell a victim to an assassin's dagger but he never cared to make special arrangements for his personal safety.

Hazrat Ali رضی اللہ تعالیٰ عنہ was a constant companion of the Holy Prophet ﷺ and during the early period of Islam he displayed feats of courage and bravery. He was a commentator of the Holy Quran of high standard. Whether in peace or war he never missed any prayer. He was a symbol of devotion and concentration while presenting himself before Allah. He had the unique honour of performing Haj ten times in the company of the Holy Prophet ﷺ. In the preservation of Hadith, he had a unique position. His whole life was dedicated to the service of Allah and His Creation.

On 11th Ramadan, after the Fajar prayers, Hazrat Ali رضی اللہ تعالیٰ عنہ was mortally wounded with the poisoned sword of Ibn Muljam. He passed away in the evening of Ramadan 20, 40 AH. He was 63 years old at the time of his demise and had ruled over as Khalifa for four years and nine months. In fact the conflict between Hazrat Ali رضی اللہ تعالیٰ عنہ and Hazrat Muawiya resulted in the battle of

Siffin which ultimately culminated in the shape of Hazrat Ali's murder and with his death the Khilafat came to an end.

May Allah, the Benevolent and Compassionate bless his soul with eternal peace and tranquility! Ameen.

Sayyidah Fatima رضی اللہ تعالیٰ عنہا

It is narrated by Hazrat Maisur s/o Makhram that the Holy Prophet ﷺ Said, "Sayyidah Fatima رضی اللہ تعالیٰ عنہا is a part of my body. Whosoever infuriated her he infuriated me"
(Confirmed by All)

Sayyidah Fatima رضی اللہ تعالیٰ عنہا

Her name was Fatima رضی اللہ تعالیٰ عنہا. She was the fourth and the youngest daughter of Hazrat Muhammad ﷺ. Sayyidah Khadeeja-tul-Kubra was her mother. She was popularly known by the titles Zohra, Batool, Tahira, Mutahira, Razia, Marzia and Zakia. She was undoubtedly the Chief of all the women of Paradise.

There are different versions about the date of birth of Sayyidah Fatima رضی اللہ تعالیٰ عنہا. One version goes that she was born five years before the Prophethood when the Holy Prophet ﷺ was thirty five years old. According to another version she was born one year before Prophethood.

It is narrated that Sayyidah Fatima رضی اللہ تعالیٰ عنہا had attained the age of maturity at the time of migration from Mecca to Madinah. First Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ and then Hazrat Umar رضی اللہ تعالیٰ عنہ sent proposals to the Holy Prophet ﷺ for the hands of Sayyidah Fatima رضی اللہ تعالیٰ عنہا to which the Holy Prophet ﷺ kept quiet. Hazrat Ali رضی اللہ تعالیٰ عنہ was the next to make a request for the hands of Sayyidah Fatima رضی اللہ تعالیٰ عنہا

The marriage ceremony of Sayyidah Fatima رضی اللہ تعالیٰ عنہا with Hazrat Ali رضی اللہ تعالیٰ عنہ was solemnized in the second year of Hijra in a very simple manner. At that time, she was about fifteen and a half years old (Madaraj-un-Nubawat) but no unanimity is found on this issue. The age of Hazrat Ali was 21 years. It was in consonance with the will of Allah that the Holy Prophet ﷺ gave his daughter in marriage to Hazrat Ali رضی اللہ تعالیٰ عنہ. Once the Holy Prophet ﷺ said, "I have married my daughter to the Chief of the world and of the Hereafter". At the time of marriage, Hazrat Ali رضی اللہ تعالیٰ عنہ did not have anything except a horse and an armour. The Holy Prophet ﷺ allowed him to retain the horse for Jehad and advised Hazrat Ali رضی اللہ تعالیٰ عنہ

to dispose of the armour. The armour was bought by Hazrat Usman رضی اللہ تعالیٰ عنہ for 480 Dirhams. Out of this money, some perfume was purchased by Hazrat Bilal رضی اللہ تعالیٰ عنہ at the advice of the Holy Prophet ﷺ and the rest of money was spent by Umme Salem on the purchase of articles of dowry comprising a quilt, a pillow of leather, a leather bag for carrying water, two pitchers and two hand-mills. Both Hazrat Ali رضی اللہ تعالیٰ عنہ and Sayyidah Fatima رضی اللہ تعالیٰ عنہا led a simple and dignified marital life. They had a skin of a sheep only. They used to take rest on one corner but Sayyidah Fatima رضی اللہ تعالیٰ عنہا would knead the flour on the second corner.

Sayyidah Fatima رضی اللہ تعالیٰ عنہا was blessed with three illustrious sons: Hazrat Imam Hasan علیہ السلام, Hazrat Imam Hussain علیہ السلام, and Hazrat Mohsin رضی اللہ تعالیٰ عنہ and three pious daughters Sayyidah Ruqiyya رضی اللہ تعالیٰ عنہا, Sayyidah Umme Kulsoom رضی اللہ تعالیٰ عنہا and Sayyidah Zainab رضی اللہ تعالیٰ عنہا. Hazrat Mohsin رضی اللہ تعالیٰ عنہ and Sayyidah Ruqiyya died while very young. Hazrat Imam Hasan علیہ السلام and Hazrat Imam Hussain علیہ السلام are the Chiefs of the youths of Paradise. Their sacrifices for the cause of Islam would occupy a unique place in the Islamic history.

From the early childhood she possessed a sombre and sedate nature. She always wanted to remain in seclusion. She never played any game nor stepped out of her home. She ever remained in the company of her mother. She was extraordinarily intelligent. She hated the worldly pomp and show. Once she was invited to attend the marriage party of one of her relatives. They sent for her clothes of fine fibre and ornaments. When the members of family started wearing clothes she refused to put on the expensive dress and ornaments and preferred to participate in the marriage in simple clothes. No doubt she was a paragon of simplicity, perseverance, contentment and generosity.

Once, Hazrat Ali رضی اللہ تعالیٰ عنہ brought three SAS

(a measure) of flour on credit. The flour was divided into three parts. One part was used to prepare five breads. The moment, breads were ready, a man begged for alms at the time of Iftar. Hazrat Ali رضی اللہ تعالیٰ عنہ gave all the five breads to him and the inmates of the house broke fast with water. Next day, the second part was used to bake five breads. An orphan came and supplicated for alms. Hazrat Ali رضی اللہ تعالیٰ عنہ overwhelmed with the spirit of sympathy, parted with those five breads in favour of orphan. On the third day, five breads were baked from the third part when a prisoner appeared and supplicated for charity. Without caring for the personal needs, Hazrat Ali رضی اللہ تعالیٰ عنہ did not show any hesitation in giving those breads to the Prisoner. On this occasion, Hazrat Jibraeel came to the Holy Prophet and conveyed to him the message of Allah through these verses of the Holy Quran (Sura Dahr – verses 8,9,10):

" And they feed, for love of Him, the poor, the orphan and the prisoner. They say to them, "We fed you for Allah's pleasure only. We desire no recompense or gratitude from you". Undoubtedly, we fear from our Lord a day which is frowning and very hard."

From the above Quranic verses, it transpires that the act of generosity is of immense value in the eyes of Allah Almighty. It is admitted on all hands that Sayyidah Fatima رضی اللہ تعالیٰ عنہا was the most beloved daughter of the Holy Prophet ﷺ. Although the Holy Prophet ﷺ was most affectionate towards all of his off-springs yet his love for Sayyidah Fatima رضی اللہ تعالیٰ عنہا was unparallel and matchless. It can neither be measured in terms of words nor it can be perceived by any stretch of imagination. The Holy Prophet ﷺ went to such an extent that "Sayyidah Fatima رضی اللہ تعالیٰ عنہا is an integral tissue of my heart." Whenever the Holy Prophet ﷺ went on a journey, he used to meet Sayyidah Fatima رضی اللہ تعالیٰ عنہا last of all but when he returned from the journey he would visit her first of all.

It is narrated by Hazrat Jamee bin Umeer that according to Sayyidah Ayesha رضی اللہ تعالیٰ عنہا, the Holy Prophet ﷺ loved Sayyidah Fatima رضی اللہ تعالیٰ عنہا the most. It was also confirmed by Hazrat Ali رضی اللہ تعالیٰ عنہ who directly asked the Holy Prophet ﷺ about this. Hazrat Zaid bin Haris (adopted son) and Hazrat Ali رضی اللہ تعالیٰ عنہ were the next to be loved by the Holy Prophet ﷺ.

Sayyidah Fatima رضی اللہ تعالیٰ عنہا was a rare combination of gingling qualities and traits. She was a unique symbol of marvellous conduct, matchless behaviour and unparallel selflessness. Undoubtedly, no woman could ever excel her in the entire world.

According to the Holy Prophet ﷺ, "Sayyidah Fatima was a virgin of Paradise. Anyone who annoys her would, in fact, annoy the Holy Prophet ﷺ". Whenever, Sayyidah Fatima رضی اللہ تعالیٰ عنہا came to see the Holy Prophet ﷺ, the Holy Prophet ﷺ would rise from his seat and accord a kingly reception to her daughter, kiss her forehead and ask her affectionately to occupy his seat. The most submissive and beloved daughter promptly responded to the sweet gestures of the Holy Prophet.

Sayyidah Fatima رضی اللہ تعالیٰ عنہا was a very assiduous and arduous woman of her time. Sayyidah Ayesha رضی اللہ تعالیٰ عنہا testified it in the following manner, "I have not seen a more hardworking and truthful person than Sayyidah Fatima رضی اللہ تعالیٰ عنہا". As a housewife, she used to do the household work by herself. Once she came to know that a good number of slave-maids had arrived in the court of the Holy Prophet ﷺ and they were to be distributed among the Muslims. Sayyidah Fatima رضی اللہ تعالیٰ عنہا went to the Holy Prophet and requested for a maid to help her in the domestic affairs. The Holy Prophet ﷺ said, "My dear daughter, I suggest to you a daily round of prayer which would work miracles in giving you relief in household duties. This daily round of prayer is practiced by the Muslims all over the world and is known as

Tasbeeh-e-Fatima reciting Subhanallah (Allah be glorified) 33 times, Alhamdolillah (Allah be praised) 33 times and Allahoakbar (Allah is Great) 34 times.

Even at the age of five years, Sayyidah Fatima رضی اللہ تعالیٰ عنہا experienced a lot many difficulties during the early days of Prophethood. Once the Holy Prophet ﷺ was busy in offering prayer in the compound of Khana Kaaba. Many opponents gathered around him and ridiculed over his prostration. They had sacrificed some animal according to their own faith. The miscreants exceeded the limits and placed its heavy stomach on the holy shoulders of the Holy Prophet ﷺ. When Sayyidah Fatima رضی اللہ تعالیٰ عنہا came to know about it she took no time in reaching the spot. The first action she took was to remove the heavy stomach from the shoulders of Holy Prophet ﷺ. She also dealt with the miscreants quite seriously without any fear. She showed an immense amount of indignation against them and exclaimed", Oh infidels! God would certainly punish you for these misdoings". See how Allah perished them all in the Battle of Badr. This incident exhibits the courage and spiritual pedestal of Sayyidah Fatima رضی اللہ تعالیٰ عنہا.

- Her confinement in Sha'b Abi Talib along with the members of her family for three years provided a salutary training and moral impetus to Sayyidah Fatima رضی اللہ تعالیٰ عنہا to face the hardships boldly and patiently.

When the Holy Prophet ﷺ was ordered by Allah to invite his kith and kins to embrace Islam, he asked the members of his tribe and his family to assemble at the Safa Hill. Holding the arms of his daughter Fatima رضی اللہ تعالیٰ عنہا (who was about four years) he addressed the audience in this manner, "Fatima is my heart and soul, my very flesh and blood and as such, she is the true picture of my own manners and features".

Sayyidah Fatima رضی اللہ تعالیٰ عنہا was extraordinarily a God-fearing and pious lady. She was overwhelmed by the spirit of endurance, sympathy and contentment. By dint

of her rare traits, she rightly deserved to be called as a 'leader of the women'. After putting in hectic efforts during day time, she would prostrate before Allah at night. In the morning again, she would wake up early, offer prayers and get to daily activities with heart and soul. Once, the Holy Prophet ﷺ visited Sayyidah Fatima رضی اللہ تعالیٰ عنہا who was wearing the dress made of camel skin with patches on it. She was kneading flour and reciting Quranic verses. Tears trickled down the face of Holy Prophet ﷺ. He uttered these words, "Fatima! Cure the worldly catastrophies through patience and wait for the permanent satisfaction/relief in the world hereafter when Allah would richly reward you".

It is narrated by Hazrat Imam Hasan عليه السلام that his mother Sayyidah Fatima رضی اللہ تعالیٰ عنہا used to pray from morning to evening and recited the Holy Quran. (Mustadrak Hakim)

One day, Hazrat Ali رضی اللہ تعالیٰ عنہ asked Sayyidah Fatima رضی اللہ تعالیٰ عنہا to bring something to eat. She informed that there was not even a single grain at home for the last three days. Hazrat Ali رضی اللہ تعالیٰ عنہ said, "Why didn't you mention it to me before?" Sayyidah Fatima رضی اللہ تعالیٰ عنہا replied, "My highly esteemed husband! At the time of my departure (marriage) from my home my great father had advised me never ever to put such a question which might place you in an embarrassing situation".

Once an aged person from Banu Saleem tribe embraced Islam. Hazrat Salman Farsi took him to various houses but no arrangement could be made for his food. At long last, Hazrat Salman Farsi took him to Sayyidah Fatima's house and requested her to arrange food for him. Sayyidah Fatima رضی اللہ تعالیٰ عنہا got emotional and said, "Oh Salman! Honest to God, we are suffering from starvation. Both the children are hungry who have now gone to sleep. But I shall not disappoint the petitioner. Take this sheet of mine to Shamoon Jew and ask him to

give some quantity of grain to this poor man in its exchange".

Beyond any shadow of doubt, out of all issues Sayyidah Fatima رضی اللہ تعالیٰ عنہا was the dearest to the Holy Prophet ﷺ. A day before his departure to the next world, the Holy Prophet ﷺ whispered something into the ears of Sayyidah Fatima رضی اللہ تعالیٰ عنہا. Sayyidah Fatima could not control herself and started weeping: Next moment, the Holy Prophet ﷺ said something into her ears, to which she reacted positively with a smile on her face. When asked by Sayyidah Ayesha رضی اللہ تعالیٰ عنہا to explain the reason about the change from tears to smile, Sayyidah Fatima رضی اللہ تعالیٰ عنہا told that the Holy Prophet ﷺ had informed her that (i) he would die of the disease he was suffering from and (ii) she would be the first person in the family to follow him. Exactly it happened so. Just six months after the sad demise of the Holy Prophet ﷺ, she could not bear this magnanimous shock. Nobody saw her laughing between the intervening period (after the death of Holy Prophet and her own death). She was buried in Jannat-ul-Baqee. Hazrat Abbas رضی اللہ تعالیٰ عنہ led her funeral prayers. Hazrat Ali رضی اللہ تعالیٰ عنہ and Hazrat Abbas رضی اللہ تعالیٰ عنہ lowered her dead body into the grave.

Sayyidah Fatima رضی اللہ تعالیٰ عنہا is undoubtedly a towery personality and is a unique role model for the modern women in terms of spiritual and moral possessions. She left behind her a treasure of virtuous qualities which the women of entire world could follow if they want to lead lives of ideal women. Her life as a daughter, as a faithful wife and as a loving mother is exemplary which will certainly serve as a beacon light to the women folk till the Day of Judgment.

May Allah, the Merciful, the Compassionate and Omnipotent shower myriads of blessings on her grave! Ameen.

HAZRAT IMAM HASAN عليه السلام & HAZRAT IMAM HUSSAIN عليه السلام

It is narrated by Hazrat Abu Saeed that the Holy Prophet ﷺ said, "Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام are my sons as well as the sons of my beloved daughter Fatima رضی اللہ تعالی عنہا . O Allah! I love them, you also love them. And those who love them, you also reciprocate them in the same way." (Tirmizi)

HAZRAT IMAM HASAN عليه السلام

It is narrated by Hazrat Abu Saeed that the Holy Prophet ﷺ Said, "Hazrat Iman Hasan and Hazrat Imam Hussain عليه السلام are the Chiefs of youth of Paradise". (Tirmizi).

According to another narration by Hazrat Zaid, the Holy Prophet ﷺ said, "Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام are my sons as well as the sons of my beloved daughter Fatima رضی اللہ تعالیٰ عنہا. O Allah! I love them, you also love them. And those who love them, you also reciprocate them in the same way. "(Tirmizi).

Hazrat Imam Hasan عليه السلام was born on 3 Hijra (15th of Holy Month of Ramadan) in Madinah. He was the eldest son of Hazrat Ali رضی اللہ تعالیٰ عنہ and Sayyidah Fatima رضی اللہ تعالیٰ عنہا. His ancestral pedigree runs as follows: Hussain s/o Ali s/o Abi Talib s/o Abdul Muttalib s/o Hashim s/o Abd Munaf s/o Qassay s/o Ali s/o Abi Talib s/o Abdul Luwway s/o Ghalib s/o Manhar s/o Malik s/o Nazar s/o Kananah. When he was born, the Holy Prophet ﷺ made a visit to the house of Sayyidah Fatima رضی اللہ تعالیٰ عنہا. He took Hazrat Imam Hasan in his arms, gave the call for prayers in his ears and caused him to lick his saliva. Hazrat Ali رضی اللہ تعالیٰ عنہ wanted to keep his name as Harab to which the Holy Prophet ﷺ disagreed. He was named as Imam Hasan by the Holy Prophet ﷺ. The Holy Prophet ﷺ once remarked, "My son Imam Hasan عليه السلام will be Syed (Chief)". On another occasion, he said, "Hazrat Imam Hasan عليه السلام will be a fragrant flower in Paradise". His Kunniyat was Abu Muhammad. All the off-springs of the Holy Prophet ﷺ, except Sayyidah Fatima رضی اللہ تعالیٰ عنہا had died during his life time. He therefore loved Sayyidah Fatima and her children the most. Hazrat Imam Hasan عليه السلام closely resembled the Holy Prophet ﷺ. On the seventh day of his birth, his Aqeeqah (tonsuring) took place. The

hair of his head were shaved off and silver equal to its weight was given in charity (Tabqat Ibn-e-Saad). The names of Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام were suggested by the Holy Prophet ﷺ. It is narrated by Imam Bokhari with reference to Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ that one day the Holy Prophet ﷺ had made Hazrat Imam Hasan seated in his lap on the pulpit of mosque. He sometimes looked at him and sometimes at the audience. On a query raised by the people, the Holy Prophet ﷺ said, "My son Imam Hasan عليه السلام is the Chief. Allah, the Great will cause reconciliation between the two groups of Muslims through his good offices".

After the martyrdom of Hazrat Ali رضی اللہ تعالیٰ عنہ, Hazrat Imam Hasan عليه السلام assumed the office of Caliphate. When Hazrat Ali was seriously injured at he hands of Abdur Rehman Bin Mullajam, he left the hope of his survival. On this occasion, Jandab Bin Abdullah asked Hazrat Ali رضی اللہ تعالیٰ عنہ respectfully, "Should we take oath of allegiance at the hands of Hazrat Imam Hasan عليه السلام ?" Hazrat Ali replied, "Neither I stop you from this nor I order you for it. You are sensible enough to take any step." Thus in 40 Hijra (Ramadan), the esteemed companions of Hazrat Imam Hasan عليه السلام unanimously took oath of allegiance at his hands.

It has been narrated by Ibne Saad with reference to Abdullah Bin Zaid that he himself was the eye witness that Hazrat Imam Hasan عليه السلام used to sit on the back or the neck of the Holy Prophet ﷺ when the latter was in the state of prostration. The Holy Prophet ﷺ never asked Hazrat Imam Hasan عليه السلام to get down until and unless he himself willingly did so.

Hazrat Imam Hasan عليه السلام was brought up under the kind supervision of the Holy Prophet ﷺ till he attained the age of eight years. The Holy Prophet ﷺ loved his grandsons and granddaughters from the core of his heart. He manifested these feelings on a number of occasions.

Hazrat Imam Hasan ﷺ performed Haj 25 times on naked foot and did not use the camels for this purpose. He used to say, "I feel ashamed of myself before Allah that if I go to meet Him I should not go on foot" (Asadul Ghaba).

The Holy Prophet ﷺ profusely kissed Hazrat Imam Hasan ﷺ and Hazrat Imam Hussain ﷺ and left the words of advice for them.

The Holy Prophet ﷺ requested Allah in this way, "Hazrat Imam Hasan ﷺ and Hazrat Imam Hussain ﷺ are sons of my beloved daughter. Sayyidah Fatima رضی اللہ تعالیٰ عنہا. I love them like anything. You also love them. Those who love them you also reciprocate them in the same way."

One day, the Holy Prophet ﷺ was delivering a sermon in the mosque when both Hazrat Imam Hasan علیہ السلام and Hazrat Imam Hussain علیہ السلام suddenly made their appearance. When the Holy Prophet ﷺ caught sight of their presence, he dismounted from the pulpit and took them in his arms, made them seated in front of him and said, "The Creator of world has rightly pointed out that your wealth and children are a trial. I could not help myself when I saw them staggering while walking. I left my sermon where it was and stepped ahead to lift them up". When Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ became Caliph he expressed intense love for Hazrat Imam Hasan ﷺ. Once Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ and Hazrat Ali رضی اللہ تعالیٰ عنہ came out of the mosque after offering Asr Prayers; they saw Hazrat Imam Hasan ﷺ playing on the way. Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ out of sheer love lifted him to be seated on his shoulders and said, "By God, Hazrat Imam Hasan ﷺ closely resembles the Holy Prophet ﷺ and not Hazrat Ali رضی اللہ تعالیٰ عنہ. At this, Hazrat Ali رضی اللہ تعالیٰ عنہ could not help laughing.

When Hazrat Umar رضی اللہ تعالیٰ عنہ became Caliph, he also expressed the same amount of love and affection for

Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام He set up a Bait-ul-Maal and fixed annual stipends for the Muslims on the basis of their ranks and status. The amount of stipend for Hazrat Imam Hasan AS and Hazrat Imam Hussain عليه السلام was fixed equal to the Companions of Badr (Five thousand Dirhams per annum) and Hazrat Ali رضی اللہ تعالیٰ عنہ. This was a clear indication of his recognition for the exalted positions of Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام.

Hazrat Umar رضی اللہ تعالیٰ عنہ presented one thousand Dirhams each to Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام whereas he gave five hundred Dirhams to his son Abdullah. Hazrat Abdullah complained, "When Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام were kids I was the one who remained in the forefront along with the Holy Prophet ﷺ in all the battles". Hazrat Umar رضی اللہ تعالیٰ عنہ replied, "But the status of your forefathers is not equal to the status of their forefathers".

The Caliph Hazrat Usman رضی اللہ تعالیٰ عنہ also had the softest corner for Hazrat Imam Hasan عليه السلام During the last days of Caliphate when the traitors surrounded the residence of Hazrat Usman رضی اللہ تعالیٰ عنہ, Hazrat Ali رضی اللہ تعالیٰ عنہ ordered his son Hazrat Imam Hasan عليه السلام to keep watch at the gate of Hazrat Usman's house. The enemies succeeded in breaking the wall of defence and in this venture Hazrat Imam Hasan عليه السلام was wounded. The foes entered the house and martyred Hazrat Usman رضی اللہ تعالیٰ عنہ while he was reciting the Holy Quran. When Hazrat Ali رضی اللہ تعالیٰ عنہ came to know of it he lost his temper and slapped Hazrat Imam Hasan on his face for carelessness.At this, Hazrat Imam Hasan عليه السلام showed his wounds to his father and gave an elaborate explanation of the entire situation. The fury of Hazrat Ali رضی اللہ تعالیٰ عنہ thus subsided.

Hazrat Imam Hasan عليه السلام always stood by his father Hazrat Ali رضی اللہ تعالیٰ عنہ and actively took part in all the

battles including Battles of Jamal, Siffin and Nehrwan.

Before his death, Hazrat Ali رضی اللہ تعالیٰ عنہ gave advice to his sons that if he dies of the wounds inflicted by Abdur Rehman Bin Mullajam then the latter should be killed and if he survives of the wounds then he himself would decide in the matter. It has been narrated by Ibne Khaldun that after the death of Hazrat Ali رضی اللہ تعالیٰ عنہ Ibne Mullajam was brought before Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام Hazrat Imam Hasan عليه السلام killed Mullajam with his sword just in one stroke. Another version goes that Ibne Mullajam was burnt alive.

Hazrat Imam Hasan عليه السلام led the funeral prayers of his great father Hazrat Ali رضی اللہ تعالیٰ عنہ.

Hazrat Ameer Muawiya did not accept Hazrat Imam Hasan عليه السلام as Caliph. A few days before his martyrdom, Hazrat Ali رضی اللہ تعالیٰ عنہ had lined up a group of soldiers to attack Syria and for this purpose forty thousand Kufis had taken oath of allegiance at his hands. After the martyrdom of Hazrat Ali رضی اللہ تعالیٰ عنہ, Hazrat Imam Hasan عليه السلام kept quiet for two months. In the meantime, Ameer Muawiya made an advancement towards Iraq and his officer Muqadamatul Jaish Ubaidullah Bin Amir reached Madain. That time Hazrat Imam Hasan عليه السلام was in Kufa. When he got the news about the advancement of Syrian Army, he along with 40,000 Iraqi soldiers left for Madain for a battle. When he reached Sabat he felt as if his soldiers were reluctant to fight against the enemy. He had already dispatched a contingent of twelve thousand soldiers to Madain. Meanwhile a rumour spread that the officer Qais bin Saad had been killed. It caused a serious set back to the soldiers. On this occasion, Hazrat Imam Hasan عليه السلام gave the following sermon:

"Oh People! I do not breed malice in my heart against any Muslim. I like that thing for you which I like for myself. I place before you my opinion which I believe will not be turned down by you. The cooperation and

unity which you do not like is better than disunity and separation. I can well imagine that most of you are not in favour of battle. I do not want to force you to fight against your will".

This speech left an unpleasant impact on the minds of Kufis. Those who were dead enemies of Ameer Muawiya got infuriated. They grossly misbehaved with Hazrat Imam Hasan عليه السلام The latter tried to reach a treaty which caused disturbance and disruption among the ranks of army. They all invaded the pavilion of Hazrat Imam Hasan عليه السلام and looted whatever was available there. Someone from the mob threw spear on the thigh of Hazrat Imam Hasan عليه السلام but the wound was not fatal.

A message was sent by Abdullah Bin Amir to Hazrat Imam Hasan عليه السلام to defer the battle. It was also seconded by his Companions. Hence, Hazrat Imam Hasan عليه السلام came back to Madain where Abdulah Bin Amir had already spread the army. Sensing the weakness and cowardness of his companions, he gave up the idea of fighting against his enemies. He wrote to Ameer Muawiya that he had decided to quit Khilafat provided:

1) He was paid five lac dinars from the public Exchequer;

2) He was paid the amount of taxes collected from Darul Jabr and Muzafat-e-Faris;

3) No one should be allowed to use slangy and harsh words for my father in my presence.

Hazrat Imam Hasan عليه السلام sent these conditions to Ameer Muawiya رضی اللہ تعالیٰ عنہ through Abdullah Bin Amir and Abdur Rehman Bin Samra. Hazrat Ameer Muawiya رضی اللہ تعالیٰ عنہ had already sent a blank Paper (duly signed and stamped) to Hazrat Imam Hasan عليه السلام to write down the conditions which suited him the most.

According to Allama Abu Hanifa Dinwari, the conditions for peace included the following:

(i) No Iraqi should be arrested on the basis of

old enmity.

(ii) All should be provided protection without discrimination.

(iii) No attention should be paid to the slangy words of Iraqis.

(iv) All the taxes collected from Darul Jabro should be handed over to Hazrat Imam Hasan عليه السلام

(v) Hazrat Imam Hasan عليه السلام should be paid two lac Dinars every year;

(vi) Banu Hashim should be preferred over Banu Umayya while granting stipends.

The afore-mentioned conditions were agreed to by Hazrat Ameer Muawiya رضی اللہ تعالیٰ عنہ who himself wrote and stamped the agreement and sent it over to Hazrat Imam Hasan عليه السلام through Abdullah Bin Amir. Hazrat Imam Hasan عليه السلام had smelt that the battle between his army and the army of Ameer Muawiya رضی اللہ تعالیٰ عنہ will play havoc with the lives of the people. Hence, he deemed it proper to sign a peace agreement with Ameer Muawiya رضی اللہ تعالیٰ عنہ. In this way, a big danger was averted. Thereafter, Hazrat Imam Hasan عليه السلام along with members of his family migrated from Kufa to Madinah and this prophecy of the Holy Prophet ﷺ came true that "this son of mine is Syed (Sardar) who by the Grace of Almighty will bring in peace between the two big warring groups of Muslims".

It is narrated by Imam Sayuti that Hazrat Imam Hasan عليه السلام was blessed with eight sons- Al-Hasan, Zaid, Umar, Qasim, Abu Bakr, Abdur Rehman, Talha, Ubaidullah.

Hazrat Imam Hasan عليه السلام was a peace loving person. After the martyrdom of Hazrat Usman رضی اللہ تعالیٰ عنہ, peace had gone to dogs and the Muslims were at daggers' drawn with each other. All efforts to unite them at one platform had failed. This state of affairs was totally unacceptable to Hazrat Imam Hasan عليه السلام

After reconciliation between Hazrat Imam Hasan

ﷺ and Ameer Muawiya, a new era ushered which brought the message of peace and unity for the people. After his migration from Kufa to Madinah, Hazrat Imam Hasan ﷺ did not take part in any political activity and spent most of his time in prostration in the vicinity of his grandfather's Rauza-e-Athar. Once Hazrat Ameer Muawiya inquired from someone about the welfare of Hazrat Imam Hasan ﷺ who told:

"After Fajar prayers till rise of sun he keeps sitting on prayer-carpet. Then he reclines against the wall and receives the visitors with open arms. After offering Chasht Prayers, he goes to pay homage to the sacred wives of the Holy Prophet ﷺ. While in Mecca, he offers Asr Prayers in Masjd-e-Haram without fail and then gets busy in circumambulation of the Holy Ka'aba."

Hazrat Imam Hasan ﷺ used to receive every year ten lac Dinars collected from taxes of Ahwaz. He spent this money generously in the name of Allah and met the needs of poor people even when he was in a state of circumambulation or Itekaf.

Hazrat Imam Hasan ﷺ was a man of character. His character was laced with piety, generosity, humility, good manners, peace loving attitude, soft habits and tender feelings for Ummah. Some of his traits included:

1) Truthfulness, straightforwardness, simplicity;
2) Good manners
3) Helping attitude for the relatives
4) Hospitality, generosity and sincerity
5) Justice
6) Intensity at the time of war
7) Helping the needy
8) Reciprocating the favours accorded by the people
9) Looking after the interest of neighbourers
10) Bashfulness ad steadfastness.

Some historians say Hazrat Imam Hasan عليه السلام died in 49 Hijra while some others say he left this world in 50 Hijra. He died at the age of 47. It is said that Hazrat Imam Hasan عليه السلام was given poison by his wife Jaada d/o Ashaat but it is not confirmed.

His funeral prayers were led by Saeed Bin Al-as. He was buried in Janat-ul-Baqi by the side of his great mother Sayyidah Fatima رضی اللہ تعالیٰ عنہا.

May Allah, the Merciful and Compassionate bless the departed soul with eternal peace and tranquility! Ameen.

Hazrat Imam Hussain عليه السلام

His name was Imam Hussain عليه السلام and Kunniyat Abu Abdullah. He had the unique honour of being the grandson of Hazrat Muhammad ﷺ. His ancestral pedigree runs as follows: Hussain s/o Ali s/o Abi Talib s/o Abdul Muttalib s/o Hashim s/o Abd Munaf s/o Qassay s/o Kulab s/o Marra s/o Kaab s/o Luwway s/o Ghalib s/o Manhar s/o Malik s/o Nazar s/o Kananah. His mother's name was Sayyidah Fatima-tuz-Zehra d/o Hazrat Muhammad ﷺ. Hazrat Imam Hussain عليه السلام was born on 4 Hijra in the month of Shaaban. On hearing the news, the Holy Prophet ﷺ immediately rushed to the house of his daughter. He took Hazrat Imam Hussain عليه السلام in his lap, gave Azaan in his ears, put his saliva in his mouth and prayed for the welfare of child. The Holy Prophet ﷺ kept his name as Hussain and ordered to solemnize Aqiqah, shave off his hair on the seventh day and give in charity silver equal to the weight of his hair. (Mishkat, Bab manaqib Ahle Bait).

The Holy Prophet ﷺ asked his aunt Umme Fazal رضی اللہ تعالیٰ عنہا to suckle the child with her milk. Thus she did so with great affection and dedication as a real mother.(Asad-ul Ghaba)

For seven years, seven months and seven days, Hazrat Imam Hussain عليه السلام remained under the kind supervision of the Holy Prophet ﷺ which left deep imprints on the mind of Hazrat Imam Hussain عليه السلام (Sahee Bokhari, Vol.II)

Once a basket full of dates was presented to the Holy Prophet ﷺ as Zakat. Hazrat Imam Hussain عليه السلام, when he was only a child, picked one date. The Holy Prophet ﷺ immediately took the date out of Hazrat Imam Hussain's mouth and said, "Ahle Bait are not permitted to use even a fraction of Zakat."

It is narrated by Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ that the Holy Prophet ﷺ loved Hazrat Imam Hussain علیہ السلام from the core of his heart. Once Hazrat Imam Hussain علیہ السلام placed his foot on the foot of the Holy Prophet ﷺ. The Holy Prophet ﷺ did not mind it; rather he encouraged him to place his tiny foot on his chest. The Holy Prophet ﷺ put his saliva in his mouth, kissed him and uttered these words, "O Allah! Love him as I love him. Hussain is from me and I am from him. Whosoever loves Hussain, Allah will love him. Hussain is the son of my beloved daughter Fatima رضی اللہ تعالیٰ عنہا".
(Ibne Asakir Page 102)

It is narrated by Hazrat Zaid Bin Ziad رضی اللہ تعالیٰ عنہ that after the Holy Prophet ﷺ came out of the house of Sayyidah Ayesha رضی اللہ تعالیٰ عنہا, he passed by the house of Sayyidah Fatima رضی اللہ تعالیٰ عنہا. There he heard the cries of Hazrat Imam Hussain علیہ السلام The Holy Prophet ﷺ stopped there and addressed Sayyidah Fatima رضی اللہ تعالیٰ عنہا in this way, "Daughter! stop him from crying as it troubles my heart". It is narrated by Hazrat Jabir Bin Abdullah رضی اللہ تعالیٰ عنہ that he heard the Holy Prophet ﷺ saying, "Whosoever wants to see the Chief of the Paradise, he should have a glimpse of Hazrat Imam Hussain علیہ السلام s/o Hazrat Ali رضی اللہ تعالیٰ عنہ".

Hazrat Imam Hussain علیہ السلام was a man of sweet disposition and refined habits as he was brought up under the auspicious supervision of Holy Prophet ﷺ. Once Hazrat Ameer Muawiya sent a person to Hazrat Imam Hussain علیہ السلام and told him that when he would enter Masjid-e-Nabwi he would come across a group of deferential people whose head would be Hazrat Imam Hussain علیہ السلام It transpires from the foregoing that Hazrat Imam Husain علیہ السلام was very popular among the people and was held in great esteem by them.

It is narrated by Hazrat Anas رضی اللہ تعالیٰ عنہ that one day he was sitting in the company of Hazrat Imam Hussain علیہ السلام when a slave girl presented a bunch of flowers to him.

Hazrat Imam Husain ﷺ took the bunch of flowers from her, got the scent from it and said, "Go, you are free from my side". Hazrat Anas said, "You have liberated such a beautiful slave girl just in exchange for one bouquet." Hazrat Imam Hussain ﷺ replied, "When some one presents you a good thing, you should also present a similar or a better thing to him/her. That is why I have freed her." (Ibne Asakir)

Hazrat Imam Hussain ﷺ was a symbol of simplicity, humility and modesty. He hated loftiness. He never hesitated to share the company of people belonging to any class or community. Once he was going somewhere when he saw some people were taking meal. As soon as they saw him, they ran towards him and requested him to dine with them. Hazrat Imam Hussain ﷺ immediately responded and dined with them. He said, "I had no appetite but I took meal just to please you as per Allah's command. Allah does not like the conceited people."

Hazrat Imam Hussain ﷺ was also a symbol of generosity. He ever helped the poor and needy people. It is narrated by Hazrat Imam Zainul Abidin that his reverend father would himself go to the houses of orphans and needy people to deliver the food bags. In this auspicious service, he would labour so much that the marks were left on his back. (Ibne Asakir)

It is narrated by Ibne Asakir that once a needy person visited Hazrat Imam Hussain's ﷺ house and knocked at the door. That time Hazrat Imam Hussain ﷺ was busy in offering prayers. After prayers he saw that a genuine needy person was standing at the door. Hazrat Imam Hussain ﷺ enquired from his servant about the availability of Dirhams. "Two hundred", he told. "Bring the money", said Hazrat Imam Hussain ﷺ When the money was brought, Hazrat Imam Hussain gave it to the needy person saying, "Please accept it. We are not in a position to serve you more". (Ibne Asakir)

Once Hazrat Imam Hussain عليه السلام got a sizeable amount of money from Bait-ul-Maal. He went to the mosque with money in his pocket and waited there for the needy persons. A person came and said, "Your clothes are not in a good shape. Better you spend this money on the purchase of clothes and essential items". Hazrat Imam Hussain عليه السلام said, "It is better to meet the needs of any needy person than to spend this money for my own comfort". At last, a needy person came to the mosque who was given the entire amount by Hazrat Imam Hussain عليه السلام (Ibne Asakir)

Once a needy villager came to the house of Hazrat Imam Hussain عليه السلام He wrote his request on a piece of paper and sent it over to Hazrat Imam Hussain عليه السلام the contents of which were as follows:

"I am left with nothing so as to purchase even a single grain. My condition is before you which hardly needs any explanation. I had, by now saved my prestige which I did not like to part with in favour of any purchaser but now I have found out the genuine buyer".

By chance there occurred some delay in response. Out of impatience, the villager sent some more verses: "When I shall return home, people will ask me about the endowment I got from the distinguished generous person what will I say. If I say I got much it will be a false statement. And if I say the doors of generosity were shut on me, people would not believe in it".

Hazrat Imam Hussain عليه السلام sent a bag of ten thousand Dinars to the villager along with the following response in verses:

"You became impatient, that is why you got the little share. Had you waited with patience you would have got more. Now take it and consider as if you had not demanded anything and I shall also opine that I have given nothing."

(Ibne Asakir)

Once the beloved Companion of the Holy Prophet ﷺ Hazrat Usama Bin Zaid رضی اللہ تعالیٰ عنہ fell ill. When Hazrat Imam Hussain عليه السلام came to know of it, he went to him to inquire about his welfare. Hazrat Usama Bin Zaid was repeatedly uttering these words "How much I am grief stricken! How much I am grief-stricken!" On inquiry, Hazrat Imam Hussain عليه السلام was told that Hazrat Usama was under debt of so many persons; hence he was in deep agony from within. Realizing the seriousness of the situation, Hazrat Imam Hussain عليه السلام undertook the responsibility of clearing the debts. He went home, called the concerned parties and cleared all the debts amounting to sixty thousand Dirhams. At this sweet gesture, Hazrat Usama's happiness knew no bounds and he went on praying for Hazrat Imam Hussain عليه السلام (Tuhfa Asna Ashr, Shah Abdul Haq Muhadith Dehlvi, (2) Ibne Asakir)

Hazrat Imam Hussain عليه السلام was a pious person. He bred no malice in his heart for others. Once he got annoyed with his brother Muhamad Akbar Ibnul Hanifa رضی اللہ تعالیٰ عنہ and came back home. After his departure, some friends of Hazrat Muhammad Akbar said, "Now Hazrat Imam Husain عليه السلام will never come to you again". Hazrat Muhammad Akbar رضی اللہ تعالیٰ عنہ said, "If you wish I can call Hazrat Imam Husain just now". Saying this he wrote on a piece of paper "Esteemed Brother! We are the sons of Hazrart Ali رضی اللہ تعالیٰ عنہ, hence neither you nor I have superiority over each other. There is no doubt your mother is the daughter of Hazrat Muhammad ﷺ. My mother can never be equal to the status of your mother who is so pious and high in stature. You are therefore superior to me in that respect. Hence you should take initiative in coming to me. As Hazrat Muhammad ﷺ has said that if there occurs some dissention between the two Muslims, whosoever takes initiative in matter of reconciliation he/she would be entitled to enter the paradise first. I wish you should enter the paradise first

because of your status". Hazrat Imam Hussain عليه السلام was greatly amused to read the contents of Hazrat Muhammad Akbar's letter. He immediately came to him and embraced him affectionately. (Ibne Asakir, Vol. IV, (Page 332).

Hazrat Imam Hussain عليه السلام was extraordinarily a brave person. He had complete command and dexterity over the art of fighting. One can easily estimate how much fearless and brave he was when he along with Hazrat Imam Hasan عليه السلام was posted at the gate of Hazrat Usman رضی اللہ تعالیٰ عنہ to protect him from traitors and rebels. Both Hazrat Imam Hasan عليه السلام and Hazrat Imam Hussain عليه السلام fought against the traitors in a spirited manner and displayed feats of bravery. They did not allow the enemies to enter the gate of Hazrat Usman رضی اللہ تعالیٰ عنہ but as ill luck would have it the traitors managed to make their way from some other gate.

Hazrat Imam Hussain عليه السلام actively participated in the battles of Jamal Siffin and Nehrvan and made his effective contribution by way of his extraordinary bravery. In the battle of Siffin the Agreement which was reached at between Hazrat Ali رضی اللہ تعالیٰ عنہ and Hazrat Muawiya رضی اللہ تعالیٰ عنہ, Hazrat Imam Hussain عليه السلام affixed his signatures on it as a witness.

During the reign of Hazrat Ameer Muawiya رضی اللہ تعالیٰ عنہ, Hazrat Imam Hussain عليه السلام took part in one of the adventures connected with Constantinople in 49 Hijra under the command of Sufian bin Auf. Hazrat Imam Hussain عليه السلام fought like a true warrior and hardly provided any chance to the enemies. From his childhood, Hazrat Imam Hussain عليه السلام was brought up under the supervision of the Holy Prophet ﷺ for more than seven years. Thereafter, he was trained by his great father Hazrat Ali رضی اللہ تعالیٰ عنہ in every matter. This joint contribution made Hazrat Imam Hussain عليه السلام a gem of persons. There is no exaggeration at all if we call him an ocean of

knowledge and piety. All his contemporaries rightly acknowledged his status in the realm of Fiqah and took assistance/guidance from him whenever they were confronted with any difficulty/problem.

Once Hazrat Abdullah bin Zubair felt the need of getting advice regarding the fixation of stipend for the infant child. When he consulted Hazrat Imam Hussain, the latter said that as soon as the child comes out of the womb of his/her mother, he/she is entitled to get stipend.

Hazrat Imam Hussain spent all his life in worshipping and prostration. He used to deliver sermons during day time and worshipped at nights. Tears trickled down his cheeks whenever he prayed before Allah. Even during the tragic event of Karbala, he used to recite the Holy Quran during day time but worshipped at night . He performed pilgrimage twenty five times on foot.

Hazrat Imam Hussain was a Quranic Scholar. He was a pious, God fearing, generous and knowledgeable person. He was armed with an iron determination and had an unshakable belief in Allah. The life of Hazrat Imam Hussain is a clear model for us to follow if we really want to portray before the world the example of sacrifice and devotion. He was a paragon of so many traits that can hardly be enumerated. Undoubtedly, Hazrat Imam Hussain occupies a unique place in the history of Islam. His close attachment to the Holy Prophet and the unique services rendered by him to the cause of Islam in Karbala made him singular and incomparable with any person on this earth. Not only he but also the members of his family were martyred at the altar of Islam under the command of Allah. The patience and perseverance with which they fought and laid down their lives for the cause of Islam will never be forgotten till the Day of Jugement.

Hazrat Imam Hussain married five times. The names of his wives are:

(1) Sayyidah Shehr Bano رضی اللہ تعالیٰ عنہا;
(2) Sayyidah Rubab رضی اللہ تعالیٰ عنہا
(3) Sayyidah Laila رضی اللہ تعالیٰ عنہا
(4) Sayyidah Umme Ishaque رضی اللہ تعالیٰ عنہا
(5) Sayyidah Qazaya رضی اللہ تعالیٰ عنہا.

He was blessed with three sons and two daughters whose names are:

(1) Hazrat Ali known as Imam Zainul Abidin;
(2) Hazrat Abdullah known as Ali Asghar
(3) Hazrat Ali Akbar
(4) Hazrat Jafar
(5) Sayyidah Fatima Sughra Khatoon;
(6) Sayyidah Sakeena Khatoon رضی اللہ تعالیٰ عنہا;

(Mustadrak Hakim and Saneh Karbala page 35)

When Hazrat Imam Hussain علیہ السلام was born, the Holy Prophet ﷺ was informed by Hazrat Jibraeel علیہ السلام that this grandson of his will be martyred on the tenth of Muharram. How could the words of Hazrat Jibraeel علیہ السلام be untrue? The world will however keep on lamenting over this irreparable loss till the Day of Judgement.

May Allah, the Benevolent and Compassionate bless the departed auspicious soul with eternal peace and tranquility! Ameen.

Sayyidah Zainab رضی اللہ تعالیٰ عنہا

Her name was Sayyidah Zainab رضی اللہ تعالیٰ عنہا. She was the eldest daughter of Hazrat Muhammad ﷺ. Her mother was Hazrat Khadeeja رضی اللہ تعالیٰ عنہا. Sayyidah Zainab رضی اللہ تعالیٰ عنہا was born in Mecca ten years before Prophethood. At that time Hazrat Muhammad ﷺ was thrity years old. Sayyidah Zainab رضی اللہ تعالیٰ عنہا got married in teenage with her cousin Abu-ul-Aas Bin Rabi.

Sayyidah Zainab رضی اللہ تعالیٰ عنہا embraced Islam when Hazrat Muhammad ﷺ attained Prophethood or entered the circle of Prophethood. At that time the infidels of Mecca were making the lives of peace loving followers of the Holy Prophet ﷺ miserable.

Hazrat Mohammad's ﷺ two daughters Hazrat Ruqqiah رضی اللہ تعالیٰ عنہا and Hazrat Umme Kalsoom's رضی اللہ تعالیٰ عنہا Nikah was solemnized with two sons of Abu Lahab, but Rukhsiti was not performed at that time. Abu Lahab's sons divorced them as per wish of their father. Abu-ul-Aas was instigated by infidels to divorce Sayyidah Zainab رضی اللہ تعالیٰ عنہا but he refused to do so. His behavior with Sayyidah Zainab رضی اللہ تعالیٰ عنہا was extremely cordial and sweet. Hazrat Muhammad ﷺ always appreciated the kind behavior of Abu-ul-Aas. Inspite of his humbleness, selfnessness and gentleness, Abu-ul-Aas did not discard his previous religion so much so the Holy Prophet ﷺ arrived in Madinah. At that time Sayyidah Zainab رضی اللہ تعالیٰ عنہا was staying with her in-Laws.

The first battle between the Muslims and infidels was fought on 2nd Hijri at Badr in the month of Ramazan. The Muslims won the battle and arrested a good number of persons belonging to Quraish-e-Mecca. Abu-ul-Aas was one of them. When the people of Mecca heard this news, the relatives of prisoners sent the ransom

money to the Holy Prophet ﷺ for their freedom. Sayyidah Zainab رضی اللہ تعالیٰ عنہا also sent a necklace made of Yemeni Ateeq through her husband's younger brother for the freedom of her husband. This necklace had been gifted by Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا on the occasion of Sayyidah Zainab's رضی اللہ تعالیٰ عنہا marriage. When this necklace was presented before the Holy Prophet ﷺ, he was reminded of Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا with tears in his eyes.

The Holy Prophet ﷺ addressed his Companions in this way, "If you consider it proper, you return this necklace to Sayyidah Zainab رضی اللہ تعالیٰ عنہا as it is a souvenir for her from her mother. The ransom for Abu-ul-Aas is only this much that he should rush to Mecca and immediately send Sayyidah Zainab رضی اللہ تعالیٰ عنہا to Madinah." All the distinguished Companions of the Holy Prophet ﷺ surrendered before him. Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ also accepted this proposal. After getting freedom, he arrived in Mecca. The Holy Prophet ﷺ asked Hazrat Zaid Bin Harsa رضی اللہ تعالیٰ عنہ to accompany him and wait at Batan-e-Yajaj. When Sayyidah Zainab رضی اللہ تعالیٰ عنہا reach there she should be escorted to Madinah. As per commitment, Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ arranged to send Sayyidah Zainab رضی اللہ تعالیٰ عنہا from Mecca to Madinah in the company of his younger brother Kananah. When the infidels of Mecca came to know of it, they chased kananah and Sayyidah Zainab رضی اللہ تعالیٰ عنہا and got hold of them at a place called Zee Tawa. Sayyidah Zainab رضی اللہ تعالیٰ عنہا was riding the camel. Habar Bin Aswad with the help of a spear forced her to fall on the ground. She was pregnant at that time. She received serious injuries as a result of which her pregnancy was annulled. Kananah Bin Rabi flew into rage. He took out arrows from his quiver and challenged the infidels to stop their activity or soon they would meet their fate. The infidels stopped forthwith. Abu Sufian was one of them. He said, "Nephew! Don't throw the arrow. I want to talk to you." Kananah asked, "what

do you want to say?" Abu Sufian whispered in his ears, "you are well aware of the fact that we have been greatly disgraced and humiliated at the hands of Hazrat Muhamamd ﷺ. If you so boldly and openly take his daughter before us it would cause us great indignity. It would be better if you go back to Mecca along with Sayyidah Zainab رضی اللہ تعالیٰ عنہا and take her secretly at some other time." Kananah accepted his proposal and returned to Mecca along with Sayyidah Zainab رضی اللہ تعالیٰ عنہا. After a few days, he managed to leave Mecca secretly at night and reached Batan-e-Yajaj along with Sayyidah Zainab رضی اللہ تعالیٰ عنہا. He handed over Sayyidah Zainab رضی اللہ تعالیٰ عنہا to Hazrat Zaid Bin Harisa رضی اللہ تعالیٰ عنہ who went to Madinah along with Sayyidah Zainab رضی اللہ تعالیٰ عنہا.

Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ was in intense love with Sayyidah Zainab رضی اللہ تعالیٰ عنہا and felt the pangs of separation from her. Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ was a thorough bred and an honest person. People used to keep their deposits with him who took much care for their safety and on demand returned the deposits to their owners at once. The people of Mecca reposed great trust in him and traded with other countries through him. In 6th Hijri, Abu-ul-Aas رضی اللہ تعالیٰ عنہ was going with commercial caravan to Syria when all of a sudden they were invaded by the soldiers of Islam and deprived of all the goods they were carrying. Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ slipped away to Madinah. The other infidels were arrested by the Muslims. Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ took shelter at the house of Sayyidah Zainab رضی اللہ تعالیٰ عنہا. She recommended to the Holy Prophet ﷺ to return the goods of Abu-ul-Aas رضی اللہ تعالیٰ عنہ to which he agreed and asked his Companions, "If you return the goods of Abu-ul-Aas رضی اللہ تعالیٰ عنہ I shall be grateful to you."

The distinguished Companions always wished to please the Holy Prophet ﷺ. They immediately returned all the captured goods to Abu-ul-Aas رضی اللہ تعالیٰ عنہ. Abu-ul-Aas رضی اللہ تعالیٰ عنہ took

the goods and left for Mecca forthwith. He returned all the deposits to the owners and addressed them as, "O people of Quraish! I owe no deposit to any one."

All the people of Mecca unanimously said, "Not at all. May Allah bless you! You are a good natured and faithful person."

Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ said, "Then listen I accept Islam. By God I had only this apprehension in accepting Islam lest you consider me guilty of embezzlement." Having said this, he recited the Kalima-e-Shahadat and migrated to Madinah in 7th Hijri in the month of Moharram.

As polytheism was the cause of separation between Sayyidah Zainab رضی اللہ تعالیٰ عنہا and Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ, so as soon as the latter, after conversion to Islam reached Madinah, the Holy Prophet ﷺ again solemnized the Nikah ceremony of Sayyidah Zainab رضی اللہ تعالیٰ عنہا on the old dower and sent her to Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ. Sayyidah Zainab رضی اللہ تعالیٰ عنہا did not survive long and left this world in 8th [illegible]

Sayyidah Zainab رضی اللہ تعالیٰ عنہا was given a bath by Hazrat Umme Aimen رضی اللہ تعالیٰ عنہا, Sayyida Sauda رضی اللہ تعالیٰ عنہا and Hazrat Umme Salma رضی اللہ تعالیٰ عنہا as per instructions given by the Holy Prophet ﷺ. The Holy Prophet ﷺ asked Hazrat Umme Atiya رضی اللہ تعالیٰ عنہا in this manner, "wrap my beloved daughter in coffin carefully. Also apply scent to her dead body."

The Holy Prophet ﷺ himself led the funeral prayer. Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ lowered her body in the grave. [illegible] the Holy Prophet ﷺ himself descended in the grave. Overwhelmed with grief, the Holy Prophet [illegible] said, "Zainab [illegible] my most beloved daughter who [illegible] in my life [illegible]"

[illegible] Sayyidah Zainab [illegible] and a son Ali and a daughter [illegible] Umama. According to [illegible] narration, Ali was riding [illegible] with the Holy Prophet ﷺ on the eve of

victory of Mecca. Some say Ali was martyred in the Battle of Yarmook. Still some others say that Ali died at a pre-mature age.

After some time, Hazrat Abu-ul-Aas رضی اللہ تعالیٰ عنہ also left this transitory world. Before his death, he gave the hands of his daughter Umama in the custody of Hazrat Zubair Bin Awwam رضی اللہ تعالیٰ عنہ (his maternal cousin). After the death of Sayyidah Fatima رضی اللہ تعالیٰ عنہا, Sayyidah Umama رضی اللہ تعالیٰ عنہا was married to Hazrat Ali رضی اللہ تعالیٰ عنہ at the suggestion of Hazrat Zubair رضی اللہ تعالیٰ عنہ.
May her soul rest in eternal peace and tranquility! Ameen.

Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا

Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا was the second daughter of the Holy Prophet ﷺ. Her mother was Sayyidah Khadeeja رضی اللہ تعالیٰ عنہا. She was born seven years before Prophethood: The Holy Prophet ﷺ was 33 years old at that time. Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا was younger than Sayyidah Zainab رضی اللہ تعالیٰ عنہا by three years.

Her first Nikah was performed with Utba s/o Abu Lahab. When Surah Tobah was revealed, Utba divorced Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا as per his father's advice.

After a few days, Hazrat Usman Bin Affan رضی اللہ تعالیٰ عنہ embraced Islam. He was thoroughly a pious, rich and generous young man. The Holy Prophet ﷺ selected him as his Son-in-Law. Hazrat Usman رضی اللہ تعالیٰ عنہ himself was keenly interested in this marriage. Thus, in Mecca, the Holy Prophet ﷺ gave the hands of his daughter Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا in marriage to Hazrat Usman رضی اللہ تعالیٰ عنہ. When the people of Mecca started teasing the Muslims, the Holy Prophet ﷺ permitted them to migrate to Abyssinia. Hazrat Usman رضی اللہ تعالیٰ عنہ too migrated to Habsha alongwith Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا. When the Holy Prophet ﷺ knew about it, he said, "After Hazrat Ibrahim

عليه السلام and Hazrat Lut عليه السلام, Hazrat Usman رضی اللہ تعالیٰ عنہ is the first person who has migrated in the path of Allah along with his wife."

After some time, Hazrat Usman رضی اللہ تعالیٰ عنہ and Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا returned to Mecca. The excesses by the infidels crossed the limits and so he again migrated to Habash. When no news was received about his whereabouts, the Holy Prophet ﷺ got worried. One day a certain woman brought the news that she had herself seen Hazrat Usman رضی اللہ تعالیٰ عنہ and Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا in Habash hale and hearty. The Holy Prophet ﷺ heaved a sigh of relief.

After staying for a long time in Habash, Hazrat Usman رضی اللہ تعالیٰ عنہ got the news that the Holy Prophet ﷺ planning to migrate towards Madinah. Thus Hazrat Usman رضی اللہ تعالیٰ عنہ along with Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا and some other Muslims came back to Mecca. After a few days, with the permission of the Holy Prophet ﷺ, Hazrat Usman رضی اللہ تعالیٰ عنہ along with Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا migrated to Madinah. There, they stayed with Hazrat Aus Bin Sabit رضی اللہ تعالیٰ عنہ . After some time, the Holy Prophet ﷺ also came over to Madinah. In 3 Hijra, Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا was attacked by small Pox when the Holy Prophet ﷺ was preparing for Badr. Before departure, he ordered Hazrat Usman رضی اللہ تعالیٰ عنہ to stay back in Madinah for the look after of Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا which would be equal to his participation in Jihad besides great compensation by Allah. Moreover, he would also be entitled to have his share from the booty. Thus Hazrat Usman رضی اللہ تعالیٰ عنہ stayed back with Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا .

The Holy Prophet ﷺ was still in Badr when the disease of Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا aggravated and she left this world at the age of 21 years. Just at the time when the grave of Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا was being dug, Hazrat Bin Harrisa رضی اللہ تعالیٰ عنہ entered Madinah with the tidings of victory by the Muslims in Badr.

On hearing about the sad demise of his daughter, the Holy Prophet ﷺ was overwhelmed with grief and tears trickled down his cheeks. On return to Madinah, the Holy Prophet ﷺ visited the grave of Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا and said, "Usman Bin Mazoon left this world you also join him." (Among refugees, Hazrat Usman Bin Mazoon رضی اللہ تعالیٰ عنہ was the first Companion of the Holy Prophet ﷺ who died in Madinah). This has been narrated by Ibne Saad and Hafiz Ibne Hajr. Some others say that these words had been uttered by the Holy Prophet ﷺ on some other occasion because Hazrat Usman bin Mazoon رضی اللہ تعالیٰ عنہ died after Ghazwa-e-Badr.

Sayyidah Fatima رضی اللہ تعالیٰ عنہا also visited the grave of her sister and started weeping by the side of grave. The Holy Prophet ﷺ removed the tears with his own sheet of cloth.

During her stay in Habash, Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا was blessed with a son. His name was kept as Abdullah as a result of which Hazrat Usman adopted his Kunniyat as Abu Abdullah.

Hazrat Abdullah رضی اللہ تعالیٰ عنہ was only six years old when a cock pierced his beak in his eyes. As a result, his face got swollen which caused his death on the 4th Hijri Jamadiul Awwal. The Holy Prophet ﷺ led his funeral prayers and Hazrat Usman رضی اللہ تعالیٰ عنہ lowered him in the grave.

Hazrat Usman رضی اللہ تعالیٰ عنہ and Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا intensely loved each other. Their relationship was so pleasant and exemplary that this sentence had become famous as a proverb "No one has seen a better couple than Hazrat Usman رضی اللہ تعالیٰ عنہ and Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا."

May her noble soul rest in eternal peace and tranquility! Ameen.

Sayyidah Umme Kalsoom رضی اللہ تعالیٰ عنہا

Sayyidah Umme Kalsoom رضی اللہ تعالیٰ عنہا was the third daughter of the Holy Prophet ﷺ. Her mother's name was Sayyidah Khadeeja-tul-Kubra رضی اللہ تعالیٰ عنہا. She was born six years before Prophethood. Her Nikah with Ateeba Abu Lahab was solemnized before Prophethood. But when the Holy Prophet ﷺ started inviting the people towards Islam, Abu Lahab and his wife became his dead enemies. Both of them spared no chance in teasing the Holy Prophet ﷺ. Allah, the Great could not tolerate this enmity and thus there came the revelation of Surah Lahab. Abu Lahab flew into rage. One of his sons Utba's matrimonial rites were performed with Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا d/o Holy Prophet ﷺ. While his second son Ateeba's matrimonial rites were performed with Sayyidah Umme Kalsoom رضی اللہ تعالیٰ عنہا (but they were not sent out as brides as yet). Abu Lahab called his sons and addressed them as:

"It is unlawful on my part to share your company if you will not divorce the daughters of the Holy Prophet ﷺ". Both the sons complied with the orders of their unfortunate father. Utba and Ateeba divorced Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا and Sayyidah Umme Kalsoom رضی اللہ تعالیٰ عنہا respectively. Therefore, Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا was married to Hazrat Usman رضی اللہ تعالیٰ عنہ. Unfortunately, she died after a few years. Hazrat Usman رضی اللہ تعالیٰ عنہ was seriously shocked over the sad demise of his partner. It was during those days that the daughter of Hazrat Umer رضی اللہ تعالیٰ عنہ Sayyidah Hafsa رضی اللہ تعالیٰ عنہا had become a widow. Hazrat Umer رضی اللہ تعالیٰ عنہ expressed his desire to give the hands of his daughter in marriage to Hazrat Usman رضی اللہ تعالیٰ عنہ. The latter hesitated a bit. When the Holy

Prophet ﷺ came to learn about this, he told Hazrat Umer رضی اللہ تعالیٰ عنہ that his daughter would get a better partner than Hazrat Usman رضی اللہ تعالیٰ عنہ and Hazrat Usman رضی اللہ تعالیٰ عنہ would get a better partner than Sayyidah Hafsa رضی اللہ تعالیٰ عنہا . "Go and give the hands of your daughter in marriage to me and I give the hands of my daughter in marriage to Hazrat Usman رضی اللہ تعالیٰ عنہ who is overwhelmed with grief over the death of his wife". Hazrat Umar رضی اللہ تعالیٰ عنہ immediately accepted this proposal. Thus Sayyidah Hafsa رضی اللہ تعالیٰ عنہا was married to the Holy Prophet ﷺ and Sayyidah Umme Kalsoom رضی اللہ تعالیٰ عنہا was married to Hazrat Usman رضی اللہ تعالیٰ عنہ . At the time of Nikah, the Holy Prophet ﷺ told Hazrat Usman رضی اللہ تعالیٰ عنہ that Allah, the Great had sent him a message through Hazrat Jibraeel to give the hands of his daughter to him and to fix the same amount of Mehr for Sayyidah Kalsoom رضی اللہ تعالیٰ عنہا as was allowed to Sayyidah Ruqqiah رضی اللہ تعالیٰ عنہا .

After the Marriage, Sayyidah Kalsoom رضی اللہ تعالیٰ عنہا remained alive for six years. She died on 9th Hijra. As per wish of the Holy Prophet ﷺ, she was given a bath by Sayyidah Hafsa رضی اللہ تعالیٰ عنہا d/o Abdul Muttalib and Hazrat Umme Attiya رضی اللہ تعالیٰ عنہا . The Holy Prophet ﷺ provided a sheet of cloth for burial and he himself led the funeral prayers. Hazrat Ali رضی اللہ تعالیٰ عنہ , Hazrat Abu Talha [illegible] and Hazrat Fazal Bin Abbas رضی اللہ تعالیٰ عنہ lowered her dead body in the grave. She was buried in Jannat-ul Baqi.

It is narrated by Hazrat Anas Bin Malik [illegible] that at the time of burial, the Holy Prophet [illegible] sitting nearby with tears in his eyes. [illegible] Great bless her departed soul with [illegible] and tranquility! Ameen.

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☆ Rawayat-e-Ummul Momineen , Hazrat Ayesha Siddiqa رضی اللہ تعالیٰ عنہا and Adab-e-Zindgi by Professor Dr. Bashir Ahmad Siddiqi.

☆ Monthly journals of 'Noor-e-Islam' and Quarterly Journals 'Sher-e-Rabbani Digest' published under the supervision of Mian Jamil Ahmad Sharaqpuri.

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